THE METHODISTS OF CARTHAGE

1837-1987

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The Methodists of Carthage

1837-1987

By
Emma Phillips Paschal
Marshall R. Old

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Emma Phillips Paschal
Marshall R. Old

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Preface

Time, like an everflowing stream, bears all its sons away;
They fly forgotten as a dream dies at the close of the day.
Issac Watts (1674-1748), "O God, Our Help in Ages Past"

No one ever wants to be forgotten nor does one want to be reminded that such may be the case for us all. But time moves on without regard for the likes of you and me. Even those who give tireless effort to the work of Christ can be forgotten unless we, the living, make effort to remember. This book is that effort. Admittedly it does not remember everyone and everything. The sad truth is that our written records are imperfect and, in some cases, non-existent. Moreover, we have not tried to write a formal history.

Our dream, as this project took shape, has always been the creation of a scrapbook laced with bits and pieces of history that tell of people, places and events that have influenced Carthage United Methodist Church. We have learned much and are grateful for the many oral histories. Indeed, in the process of collection, were some of the last opportunities to talk with Mr. Wilburn Shields (1893-1987). His story of walking on the foundation of our present sanctuary while it was under construction impressed us. He, like many others named herein, literally walked on and became foundations for our efforts today.

The photographs, recollections and administrative documents are, in many cases, the work of others. We have merely arranged them, hoping to enhance their meaning by providing order and form. You may find errors or omissions. If so, we ask your indulgence. Our thanks will lie in the knowledge that our work may bring you a smile and call forth the words, "Oh yes, now I remember."

Emma Phillips Paschal
Marshall R. Old

June, 1987

THE FOUNDER'S STATUE stands in the forecourt of John Wesley's Chapel, City Road, London. Under the leadership of John Wesley (1703-1791), Methodism began in England and moved to the American colonies.

A Methodist

"When persons unite with a local United Methodist Church, they profess their faith in God, the Father Almighty, maker of heaven and earth, and in Jesus Christ his only Son, and in the Holy Spirit. They covenant together with God and with the members of the local church to keep the vows which are a part of the order of confirmation and reception into the Church:

(1) To confess Jesus Christ as Lord and Savior and pledge their allegiance to his kingdom.
(2) To receive and profess the Christian faith as contained in the Scriptures of the Old and New Testaments.
(3) To promise according to the grace given them to live a Christian life and always remain faithful members of Christ's holy Church.
(4) And to be loyal to The United Methodist Church and uphold it by their prayers, their presence, their gifts, and their service."

From *The Book of Discipline*, 1984

Our Sponsors

No project of this magnitude is accomplished by an individual or two. It takes the efforts of many working together to see the task through. Carthage United Methodist Church expresses its deep gratitude to the persons below for their interest, faithfulness, financial support and encouragement which enabled the completion of this project in a timely fashion.

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Mr. and Mrs. Judson K. Rea
Mr. and Mrs. William Maness
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Mr. and Mrs. Gary B. Womack
Rev. and Mrs. Laverne B. Womack, Jr.
Larry and Diana Cagle
In Honor of Waitsel Deese,
by The John Cline Class

The Early Records

Two hundred years have elapsed since a small group of Methodist preachers met in Baltimore to organize the Methodist Episcopal Church. From eighteenth century England to twentieth century America, the story of Methodism spans oceans and continents. From this larger story, "The Early Records" highlights the arrival of the Methodists to North Carolina and, in particular, Moore County and Carthage. The *News and Observer* published the account of the first conference meeting led by Bishops Coke and Asbury at Green Hill House near Louisburg, North Carolina. This story was published in 1929. Carthage's own Judge W. J. Adams completed an account of Methodist history in 1923. Entitled "Methodism in Moore County," his work tells how early circuit riders visited Moore County preaching the gospel. These preachers inspired our early forebearers who organized the congregation of which we are a part today.

Church membership around 1900 carried serious obligations for its leaders and members. Leaders, called "stewards," were held in high esteem. Acceptance of this office placed large responsibilities on individuals. An example of what was expected appears in "The Installation Service," dated 1905. For the members of Carthage Methodist Episcopal Church, South, the responsibility was no less strict. The support of each member was expected. In matters financial, the stewards "assessed" each member an individual portion of the annual budget. The assessments were published and distributed to the membership. We are indebted to Mrs. Carrie M. Crabtree for presenting our church with a copy of "Apportionments for 1920."

"The Early Records" includes the last published history of the Methodist people in Carthage. Written in 1952 by Dr. John Cline, a "Historical Sketch of Carthage Methodist Church" incorporates the events from 1923-1952. Dr. Cline served as pastor of the Carthage Circuit from 1946-1950, retiring in Carthage. His history was written for Homecoming, 1952.

Our conclusion moves to nearby Randolph County, North Carolina, and Trinity College. Known today as Duke University and located in Durham, this university influences our church as a training center for Methodist clergy. The world renowned Duke Divinity School has provided theological education to almost all our pastors. A portion of the Trinity College story is told by Mastin Crawford Phillips in his 1860 essay, "A History of The Trinity Bell."

The Carthage Methodist Sunday School gathers for a photo session. The approximate date is 1910. The known members are: Brittain King, Cary Muse, Humber Shields, Annie Reid Yow, Catherine Melvin, A.T. Lewis, Raymond Adams, Mrs. Fannie Shaw, Tishie Waddill, Cal Stutts, Harold Williamson, Joseph Womble, Sr., R.L. Burns, Aubie Way, Leon Larkin, Johnny Williamson, Grissom Yow, Ed Muse, Mattie Kate Shaw, James Van Larkin, Mrs. Rosanah Humber, Walter Muse, S.W. Humber, Street Yow, Rena Whitlock Wicker.

Methodism in America

The News and Observer, Raleigh, North Carolina
November 3, 1929

Green Hill House: Site of First Official Annual Methodist Conference in America Held 1785

Today in Kinston the Methodist Conference is in session. Bishop Mouzon, the presiding officer, and the delegates numbering nearly five hundred, arrived in the thriving Eastern Carolina city in comfortably appointed automobiles or modern railway carriages. They are being entertained in hotels and homes where electric lights, steam heat and all the other modern conveniences are no longer luxuries, but necessities.

They are meeting in a church which is spacious, modern and as up-to-date as the homes from which these preachers and laymen have come to report their activities for the past year and plan new work for the coming year.

How different is this gathering and these conditions from that first Methodist Conference which met in Eastern North Carolina one hundred and forty-four years ago! How different this machine age transportation is from the horse back ride of Bishop Asbury! How different is this conference representing a very small portion of American Methodism from that first conference which represented all America! How different is the hospitality offered in hotels and modern homes from the hospitality of Green Hill in that other conference, yet how much alike in spirit!

Green Hill House, Louisburg, North Carolina was the site of the first official Methodist Conference held April 20, 1785.

No bronze plate, no protecting fence, no train of pilgrims marks the earliest shrine of Methodism in America. Occasionally, a few who know its hallowed memories journey to the Green Hill House down in Franklin County a mile from the historic town of Louisburg, and stand with uncovered heads to look upon the house where met the first "Methodist Episcopal Conference in America."

It was a cold day when that conference met for the ground was covered with snow and ice, according to the journal of Bishop Asbury who rode horseback for some two hundred miles, coming up from Charleston, S.C., to be present at the conference April 20, 1785. Bishop Coke, the first ordained bishop of America, was also present along with some thirty Methodist preachers who had come for many, many miles to attend this memorable conference.

Bishop Francis Asbury (1745-1816)

Bishop Thomas Coke

There were no paved roads, no railway trains, and, for the most part, only wilderness trails cut through the forest which these Methodists rode to Green Hill's house overlooking the Tar River to take part in the definite organization of the Methodist Episcopal Church. Bishop Asbury, who had been ordained by Bishop Coke in December preceding, said, "Our conference began and ended in great peace and harmony." Bishop Coke said of the conference, "We spent three days, from Wednesday to Friday inclusive, in conference, and a comfortable time we had together."

And why should they not have a comfortable time in the commodious home of Green Hill! The house was "a mansion," three stories high with five rooms in the basement, four on the first floor and one or two in the attic, where the sessions of the conference were held. "By laying beds on the floor there was room for all," and Green Hill, patriot and Methodist, entertained the conference with all the grace and hospitality possible for a Southern host. His guests went away joyful, so pleased with their entertainment that three later annual conferences were held in that home.

Green Hill was a successful man. He was born near the site of the Green Hill house in what was then Bute County before it was divided into Franklin and Warren counties. He married Grace Bennett Hill and settled in Franklin County where he built the "Green Hill Mansion" and from whence he journeyed to successive General Assemblies of the colony and the State of North Carolina. He represented his county in the Second Provincial Congress, which was held at New Bern, August 21, 1774, to protest the tyranny of the crown and the governor. Green Hill was a member of the Colonial Assembly at Hillsboro in August of the next year, being one of three preachers there. The others were William Hill, Baptist, and Henry Patillo, Presbyterian.

The pioneer, patriot and preacher had a voice in the election of Richard Caswell as the first governor of independent North Carolina and was a member of the Assembly of 1778 and 1779. At the Fourth Provincial Assembly in Halifax, in April, 1776, Green Hill was appointed on a committee with Cornelius Harnett, Samuel Ashe and William Hooper to regulate the militia from which service came the title "Colonel" which he was called by until his death at Liberty Hill, the Green Hill mansion in Tennessee, September 11, 1826.

While citizens of North Carolina are interested, and justly so, in Green Hill as a patriot, it is as a preacher that he touched most people, and doubtless, his power as Methodist preacher in the days when John Wesley still inspired men with his voice and letters, to spread the gospel, gave Green Hill his position in the confidence of his neighbors. In that group of preachers who attended the first conference in Green Hill's house, his own name ranks with any there, except, of course, Bishops Coke and Asbury. The other illustrious preacher was the Rev. John King, who had also settled in this section of North Carolina.

The first mention of John King in American Methodism locates him preaching and singing in the streets of Norfolk, where he had but lately landed in 1772. "He preached his first sermon at the door of the courthouse standing on the steps. He began to sing, attracted by the novel sound, the people gathered around and gazed on him with astonishment. He preached to a most disorderly crowd. A few listened, but most of them talked, laughed and moved about in all directions. Nothing daunted, the sturdy missionary poured forth from a full heart the simple truths of the gospel. To the wondering crowd he was an enigma. Never had they heard the like. Sometimes, said they, he would preach, then he would pray, then he would swear, and at times he would sing. Unaccustomed to hearing preachers freely use the words, *hell, devil,* etc. in their sermons, when he warned them of the dangers of going to hell, of being damned forever, of dwelling with the devil and his angels, they declared he was swearing."

Indeed, Norfolk early had the name of being a "hard" place for preachers as has been subscribed to by such illustrious preachers as Asbury, Robert Williams, John King and Joseph Pilmoor. The latter one time returned from a trip South, and when passing through Portsmouth, came upon two men at the ferry

"swearing horribly." He raised his hands and exclaimed, "Well! If I had been brought to this place blindfolded, I should have known I was near Norfolk."

To Norfolk John King had come from Baltimore where he preached the first Methodist sermon in that city, from "a blacksmith's block at the corner of French and Broad streets," and the second "from a table at the junction of Baltimore and Calvert streets." His street preaching brought him an invitation to preach in St. Paul's Church, an invitation which was not repeated because "he made the dust fly from the old velvet cushions." This great preacher went up and down Virginia, North Carolina and New Jersey, an itinerant Methodist riding a circuit, until he settled in Franklin County near the home of Green Hill and later moved to Wake County where descendants of the famous preacher still are proud to claim his name among their ancestors.

At a Methodist Conference in London in January, 1770, a new circuit was added to those already listed in Methodism — "Circuit 50-America." It was a mission field with hardships promised those daring souls who volunteered to go into it. But it was a fertile field where the zeal of missionary preachers soon brought forward native preachers like Green Hill. When the conference met in that "upper chamber" of the Green Hill mansion, there were two ordained bishops in America and numbers of itinerant preachers who carried good cheer and were ever welcomed along the toilsome circuit which sometimes covered a whole state as in the case of preacher Beverly Allen, whose assignment at the Green Hill House Conference was "all Georgia to range in."

Methodism in North Carolina and Virginia was founded by John King and Green Hill. King who was denounced by his family because he gave up the practice of medicine for which he had prepared himself at Oxford, decided to join the ranks of itinerant Methodists who were held in contempt by many of their contemporaries, built up by Methodism in and around Baltimore and Norfolk in the twenty years before he settled in North Carolina.

Green Hill was a bulwark of Wesleyan doctrine in North Carolina, his native state. He was ordained into the ministry by Bishop Asbury on January 21, 1792 and a few years later moved into Tennessee where his home, Liberty Hill, became a new center of Methodism. His descendants are scattered throughout the South. North Carolina owes Green Hill a great debt for his services during the trying period of the Revolution when he stood four square for right and justice. He was the author of the first bill in the General Assembly to provide public care for the poor and indigent. His name stands among the first favoring the establishment of public institutions for the care of these needy. As a citizen, Green Hill exemplified the Christian life and as a Methodist preacher, he held up the highest ideals of the church.

Green Hill House
1987

Few people have ever heard the name of Green Hill, and still fewer have made the pilgrimage to the Green Hill House. It stands built of sturdy massive timbers, little worn by the ravages of time. It is a modest house in terms of modern "mansions," but a house which is worthy the attentions of Methodism throughout America. Not only to Methodists, but to all Protestant churches in America is the Green Hill house a shrine which stands for the spirit of the pioneer and patriot who laid the foundation of America today. The house is already more than one hundred and fifty years old and, unless something is done about it, the Green Hill house seems destined to pass into oblivion without any marks to tell its claim to fame. There are some who go to pay their respects from time to time, but the great hosts of Methodism and of Protestantism owe it to themselves to preserve this shrine for posterity with the legend of its services to the State, the South and America in a day when service was rendered at sacrifice.

The Green Hill House is owned by a Methodist preacher, the Rev. Mr. Davis, but it should belong to all Methodism. Its walls are hallowed. Its builder served his generations as few men did. That commends the Green Hill House to every citizen and especially to every loyal churchman to set about making it a shrine known to Methodism and to loyal citizens who hallow the memory of the

pioneer who dared the wilderness, the Patriot who loved Liberty enough to fight for it, the Preacher who gave his means and his life to carry on. Such a one was Green Hill and yet Green Hill's House, the scene of the First Methodist Episcopal Conference in America and the scene of three Annual Conferences remains unmarked and unknown to the great hosts of Methodism.

This too, is a day where markers are common, when societies and clubs and associations are concerning themselves with hunting landmarks in American history and with setting those landmarks apart so designated that posterity will not pass them by, nor will they go down unhonored and unsung. The spirit of Green Hill's Methodism so filled men that single church sessions lasting forty-five hours continuously are on record. It was a generation of great souls, many of whose abodes have been marked. Why not a marker for the Green Hill House to commend it to this and succeeding generations?

Green Hill House Of The Present

"The highlight of 1985, for our commission, was the Bicentennial Celebration of the first official Annual Conference of the Methodist Church in America, which was held at Green Hill House, Louisburg, North Carolina. Several hundred North Carolina Conference Methodists gathered at Louisburg College, Louisburg, North Carolina on April 20, 1985 to celebrate the event. Bishop C. P. Minnick, Jr., resident bishop of the Raleigh area, was our keynote speaker. The day's events included a drama of the first conference, worship and trips to Green Hill House. We are indebted to the people of Louisburg United Methodist Church and Louisburg College for helping to coordinate the celebration." (From the *Journal* of the North Carolina Conference, 1986)

The Green Hill House, now well over two hundred years old, is still privately owned. Mrs. Marybelle Davis, the last occupant of the house, died April 7, 1987. Her son, Mr. Charles Davis, lives near by.

The house has been properly maintained during recent years and is reported to be well preserved.

J. Ed Muse (1882-1957)

Programme

Installation of Stewards Centenary M. E. Church
1905

"Praise God from whom all blessings flow."
Invocation.
Responsive Reading. — Congregation.
Hymn. — "I Love Thy Church, Oh God."
Roll call of Stewards.
Responsive reading:

Pastor: — "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." — Rom. xii. 1.

Stewards: — "And the king's servant said unto the king, 'Behold, thy servants are ready to do whatsoever my lord the king shall appoint'." — 2 Sam. xv. 15.

Pastor: — "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me." — St. John v. 39.

Stewards: — "How sweet are thy words unto my taste! yea, sweeter than honey to my mouth. Through thy precepts I get understanding; therefore I hate every false way. Thy word is a lamp unto my feet, and a light unto my path." — Psa. cxix. 103-105.

Pastor: — "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." — 2 Tim. ii. 15.

Stewards: — "Open thou mine eyes: that I may behold wondrous things out of thy law." — Psa. cxix. 18. "I will meditate in thy precepts." — Psa. cxix. 15. "I will not forget thy word." — Psa. cxix. 16.

Pastor: — "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; . . . and when the chief shepherd shall appear, ye shall receive a crown of glory that fadeth not away." — 1 Peter v. 2-4. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and unbraideth not, and it shall be given him." — James 1. 5. "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever." — Dan. xii. 3.

Congregation: — "Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen." — Ephes. iii. 20-21.

Collection.

Hymn — "Onward Christian Soldiers."

Address: "The Character and Function of Stewardship in the Church." By Pastor.

Covenant: (Repeated by Stewards in Concert.)

"Trusting in the Lord Jesus Christ for strength. I humbly promise Him and the church that I will be faithful, to the extent of my ability, to all known duties and responsibilities devolving upon me as a steward in this church. I willl endeavor to be regular and punctual in attendance upon all official meetings, and will seek earnestly to promote all the interests of the church, and the truest Christian fellowship among the entire membership."

Prayer of Installation.

Hymn of Consecration. — "Take my life," etc.

Announcements for the new year. — By the Chairman.

Hymn. — "Blest be the tie that binds."

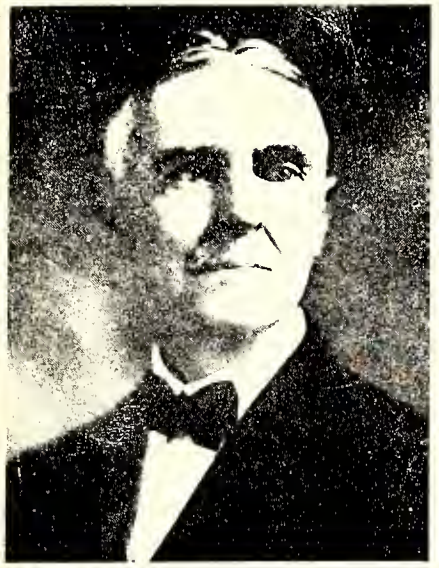
Benediction.

Howard J. Muse (1842-1920)

Methodism In Moore County

1923
by W. J. Adams

The first building dedicated to Christian worship in North Carolina was erected by the Church of England in Chowan County in 1702. Bancroft says that prior to 1705 there was no stationed preacher of any persuasion in the colony. George Whitefield*, a co-laborer of John Wesley, traversed the maritime section as early as 1739; and while he cannot properly be denominated a Methodist itinerant preacher, his eloquence and zeal prepared the way of Methodism and made it paths straight. The assertion that there were isolated groups of Methodists along the seaboard in 1760 can hardly be verified. About this time, the Rev. James Reed, a clergyman of the Established Church, writing from New Bern to the Society for the Propagation of the Gospel, said: "Great numbers of dissenters of all denominations came and settled among us from New England, particularly Anabaptists, Methodist, Quakers, and Presbyterians. The Anabaptists are obstinate, illiterate and grossly ignorant; the Methodists, ignorant, censorious and uncharitable." On June 25, 1761, he wrote: "The Methodists of late have given me a good deal of trouble along the borders of my parish by preaching up the inexpediency of human learning and the practice of moral virtue, and the great expediency of dreams, visions and immediate



Judge William J. Adams (1860-1934)

John Wesley (1703-1791)

revelations. I have labored much to stop their progress, and, I thank God, with great success." Again, December 26, 1761: "The fervor of the Methodists upon the skirts and borders of my parish, which I mentioned in my last, is very much abated, and the little ground they had gained in this country, I verily believe, will in a few months be totally lost."

The people to whom Mr. Reed referred were not Methodists, but probably a sect known as the "Superior Lights from New England." Indeed, at a later date he was inclined to make his frank admission. In a letter dated December 21, 1764, he wrote that George Whitefield while in New Bern acknowledged none Methodists but the followers of himself and Mr. Wesley. Moreover, Governor Tryon, writing on the religious condition of the country at this time, said: "Every sect abounds here except the Roman Catholic, and by the best information I can get, Presbytery and a sect who call themselves New Lights (not of the flock of Mr. Whitefield but Superior Lights from New England) appear in the front. These New Lights live chiefly in the maritime counties; the Presbyterians are settled mostly in the back or westward counties, though the Church of England, I reckon, at present, to have the majority of all the other sects."

The truth is, the Methodist itinerant preacher came to North Carolina more than a decade after Mr. Reed's letters had been written.

Robert Strawbridge, a native of Ireland, probably in 1760, crossed the Atlantic and settled on Sam's Creek, then in the backwoods of Maryland, and opened his house for preaching. He was a local preacher of the Methodist Episcopal Church. Four years later, about a mile from his home, in Frederick (now Carroll) County, was built the first Methodist "meeting-house" in America, — "twenty-two feet square; the logs sawed for a doorway on one side, and smaller openings made on the other three sides for windows; and no regular floor." Strawbridge preached here for many years. Although it had "no regular floor," it had a pulpit, for under the pulpit were buried two of the preacher's little children. In a sense, this "primitive chapel" may be said to have been the mother of Methodism in North Carolina.

On October 24, 1769, Richard Boardman and Joseph Pilmoor, presumably the first regular Methodist itinerant preachers to come to this country, landed at Gloucester Point, six miles from Philadelphia. Pilmoor came south, preaching in Maryland and Virginia, and building up the work begun by Strawbridge. He entered North Carolina in 1772, and on September 28 at Currituck Courthouse preached the first sermon delivered in the colony by a Methodist minister. In December he was in New Bern, and in January 1773 in Wilmington, whence he departed on a journey to Charleston, "making a tour of observation to ascertain the propriety of sending Methodist preachers into that part of the country." Early in 1773 Robert Williams, a native of England, followed Pilmoor into North Carolina. Possibly during the next year he organized the first "society" in the State. "He was the first to organize a society south of the Potomac, the first to plan a circuit, the first of the Wesleyan preachers in America to marry, the first to locate, the first to pass from the scenes of earth." In 1775 Thomas Rankin, who convened and presided over the first Annual Conference, crossed the Roanoke River and preached at a chapel south of the Virginia line. In the same year John King, John Wade, and Isaac Rollins traveled the Brunswick Circuit, which embraced a part of Virginia, and Bute (now Franklin and Warren) and Halifax counties, in North Carolina.

The Conference held in Baltimore in May 1776 organized for this State the Carolina Circuit, the exact boundaries of which are not known. The preachers were Edward Dromgoole, Francis Poythress, and Isham Tatum. Dromgoole was born in Sligo, Irleand. Approaching manhood, he cast his lot with the Methodists, renounced Roman Catholicism, came to America in 1770, and four years afterwards began to preach. He was possessed of a higher order of intellect and endowed with the gift of Irish eloquence. "He was plain in his dress, gentle an unassuming in his deportment, of deep piety, and great moral worth. His

voice, his countenance, and his gestures gave a power to his eloquence which is rarely equalled at this day." Lest his "liberty" be restrained, on going into the pulpit he sometimes laid aside his coat and neckcloth. Francis Poythress was a man of wealth and high social position. In deportment he was grave; in conversation, chaste; and in the discharge of his ministerial duties, beyond reproach. The Carolina Circuit was Tatum's first charge. Esteemed for his eloquence, Tatum throughout the country was acclaimed "Silver Trumpet." At the time of his death he was the oldest Methodist preacher in the United States.

In the Minutes of 1777 appears the North Carolina Circuit, to which were appointed as preachers John King, John Dickens, Lee Roy Cole, and Edward Pride, three of whom merit special note.

John King was a graduate of Oxford and of a medical college in London. In the year preceeding his appointment to the North Carolina Circuit, or about this time, he bought a home in Franklin County, near Louisburg, and afterwards moved to Wake County about ten miles west of Raleigh. He died in 1794 while on a visit to New Bern. Mr. Wesley, displeased with his pulpit demeanor, administered to him the following reproof: "Scream no more at the peril of your soul. God now warns you by me whom he has set over you. Speak as earnestly as you can, but do not scream. Speak with all your heart, but with a moderate voice. It was said of our Lord, 'He shall not cry.' The word properly means, 'He shall not scream.' I often speak aloud, often vehemently, but I never scream; I never strain myself — I dare not. I know it would be a sin against God and my own soul."

Of John Dickens Mr. Asbury said: "For piety, probity, profitable preaching, holy living, Christian education of his children, secret closet prayer, I doubt whether his superior is to be found either in Europe or America."

At the Conference held in Baltimore in June 1785, Lee Roy Cole was suspended from the ministry, but upon what charge it is not known. He was an "elder," and for ten years had retained an unblemished reputation. In less than a year the Conference, convinced of the injustice done him, again invited him into the ministry. He traveled only a few years thereafter, and broken and infirm he retired from the itinerancy.

In 1778 the North Carolina Circuit was discontinued, and in its stead three others were formed: Roanoke, Tar River, and New Hope. New Hope took its name from a creek which runs through Durham (formerly Orange) County and empties into Haw River in the southern part of Chatham. It embraced a part of Granville, Wake, Person, Chatham, and Cumberland. It evidently included a portion of that part of Cumberland which in 1784 was set off as Moore County. It is claimed that Methodism existed in some parts of the circuit anterior to 1780. In 1779 the preachers appointed to New Hope were James Kelly and Phillip Adams. In the same year Jesse Lee, who became a distinguished Methodist preacher, was drafted to serve the State militia in the Revolution. Refusing to bear arms he served as the driver of a baggage wagon. He passed through Chatham, crossed Haw River, Island Ford, Deep Creek, Drowning Creek, entered South Carolina, and in September fell back to Deep River. As occasion offered he no doubt proclaimed the Methodist faith wherever he journeyed.

In July 1780 there appeared in this section of the State the most picturesque figure in the Methodist Church in America — Francis Asbury*. He was born in England in 1745, came to America in 1771, was appointed "General Assistant in America" in 1772, was elected superintendent or bishop in 1784, and died March 31, 1816. For fifty-five years he traveled almost constantly. In thirty years he crossed the Alleghany Mountains fifty-eight times. He preached more than sixteen thousand sermons, sat in two hundred and twenty-four Annual Conferences, and ordained more than four thousand ministers. The following are excerpts from his journal:

1780 — Thursday, July 20. "We came to a desperate creek called Northeast, in Chatham County, where the bridge was carried away by the freshet; we had to

go through among rocks, holes, and logs; I was affrighted; yea, it was wonderful that the carriage did not overset; brother Poythress said the horse was down twice and covered all but his head; however, the water kept up the carriage, and we came safe through all our difficulties to brother Merritt's. Here I met brother Allen, a promising young man, but a little of a dissenter."

Sunday, July 23. "We passed Haw River, wide but shallow, bad going down and coming up; they took the carriage over by hand; then we had to travel the pathless woods and rocks again; after much trouble, and fear, and dejection, we came to Taylor's preaching-house, where they were pressing horses, as we expected."

Monday, July 24. "I crossed Rocky River about ten miles from Haw River; it was rocky sure enough; it is in Chatham County, North Carolina. I see little else but cabins in these parts, built with poles; and such a country as no man ever saw for a carriage. I narrowly escaped being overset; was much affrighted, but Providence keeps me, and I trust will. I crossed Deep River in a flatboat, and the poor ferryman sinner swore because I had not a silver shilling to give him."

Mr. Asbury had come to North Carolina to quiet excitement among the preachers growing out of the administration of the sacraments. He traveled through Wake, Orange, and Cumberland, whence it is inferred that Methodism had previously won recognition in these counties.

In 1781 Philip Bruce served the New Hope Circuit. In "Pioneers of Methodism" it is said: "Few names deserve a higher place in the annals of Methodism than that of Philip Bruce — certainly to no one are the Methodists of the Carolinas and Virginia more indebted. He was born near King's Mountain, in North Carolina, December 25, 1755. His ancestors were French Huguenots who had fled from the persecution of Louis XIV to seek civil and religious liberty in the New World." He must have been a man of eloquent and convincing speech. The following incident illustrates the father's estimate of his son's linquistic power: "Having an appointment which required him to start very early in order to reach it in time, after a ride of several miles the preacher stopped at the house of a widow to get breakfast. He was scarcely seated in the house when an officer and a squad of men from Tarleton's troops rode into the yard and called for breakfast. Bruce met them and politely invited them in, saying he had called for the same purpose. He then left them and went to assist the good lady in the preparations. Very soon the table was spread with an abundance of good cheer, to which Bruce and the soldiers did ample justice. The breakfast over, Bruce turned to the officer and said: 'Sir, I am your prisoner. I am a Methodist preacher on my way to an appointment, and would be pleased to be permitted to go.' 'Certainly, certainly, Mr. Bruce,' replied the officer. 'You are at liberty to go.' He thanked the officer for his kindness and rode away rejoicing. On being asked how he managed to get on so well with them, he said: 'My father used to say to me, Phil, if they will only let you talk, they will never hang you.' "

In 1782 the preacher in charge of New Hope was James White; and 1783 Henry Willis, who contributed in a marked degree to the growth of his church on this work. At this time there was no Methodist "meeting-house" in that part of Cumberland which is now Moore County. The preacher delivered his message at a dwelling or a "settlement" — wherever the people might gather together. Churches, however, had been erected in adjacent counties. Probably in 1782 a building called Reeves's Meeting-house, afterwards, Center, was erected in the upper part of Montgomery County, between the Uwharrie and the Yadkin. Eight miles north of Center, in the southern part of Randolph County, a church known as Salem was built about the same time. A few miles southeast of Center, at an earlier date, a society was organized at Hancock's Meeting-house. On the east of the Uwharrie there was another preaching place known as Bell's, later, as Prospect. The influence that radiated from these churches reached and affected the people in Moore.

Joshua Worley was in charge of New Hope in 1784; and in 1785 Henry Jones,

with Rueben Ellis as elder — the word "elder" first appearing this year in the Minutes of the Conferences. The term "presiding elder" was not used until 1789. Assigned to this work for 1786 were Richard Ivey as elder, and William Partridge as preacher in charge. This year Hope Hull organized a society at Zion, near Mt. Gilead, in Montgomery County. For many years it was called Scarborough's Meeting-house. Camp-meetings were held there annually for fifty years, and their influence extended of course beyond the county lines.

For lack of more definite information our history for the next few years is confined to a bare recital of the names of the preachers. In 1787 John Baldwin was appointed to New Hope; in 1788 Henry Ogburn, John Ellis, and Nathaniel Moore; in 1789 Thomas Anderson and Daily Beard; in 1790 Isaac Law and Micajah Tracy; in 1791 J. Cannon, F. Roper, and S. Edney; in 1792 J. Fore, Henry Hill, and J. Jackson; in 1793 Aquila Sugg and William Willis; and in 1794 William Ormond and Leonard Dyson. The territory to be traversed, the ordeals to be met, and the work to be accomplished demanded the services of more than one man.

The Haw River Circuit was formed out of New Hope and Tar River in 1793. This year Bishop Asbury visited these circuits, again crossing Deep River, and preaching on his journey. Five years afterwards he passed Hickory Mountain, Pleasant Garden, Bell's on Deep River, and attended a quarterly meeting at Salem, in Randolph County. The next year passing through Guilford, he came down on the south fork of Haw River, attended a quarterly meeting at Bethel, on Belew's Creek, ordained five deacons, and had a "gracious time."

Observing in our record a hiatus of several years, caused by the want of access to the sources of information, we approach the period known in the ecclesiastical history of the State as the "dark decade" — 1810 to 1820. Concerning the progress of the churches about this time (1810) a contemporaneous writer said: "There are at present but three regular Presbyterian congregations in Moore County. The number of communicants is about two hundred. The Baptists have a number of societies and churches, but are soon likely to be outnumbered by the Methodists, whose popular doctrines, plans, zeal, and diligence are better calculated than any other profession to make proselytes of the common people. Within the orbits of their circuits are a number of places for stated preaching in the county."

It was during this period that the first Methodist "meeting-house" in Moore County was built. Before the Revolution pioneers of Methodism had preached at the home of Jerry Phillips, on Indian Creek in Chatham County, about four miles northeast of Fair Promise. Jerry Phillips, his wife, Susan, John Phillips, Amy Carroll, and John Seal were the first members of the Methodist Church at this place. The membership was small, and the society did not survive the stress of war. It led however, to the organization of another not far away.

In 1814 Charles Dickerson, a native of Moore County, returned as a Methodist preacher from Georgia, his adopted State, to his old home on Deep River. He preached at a "school-hut" which stood on or near the site of Fair Promise; at a place near Gulf; and at another near the Siler camping-ground, or the old Rhodes place, about five miles southeast of Carthage. At the "school-hut" he had evidently organized a society, for under the ministry of his successor the membership there was increased in 1816 by the addition of Polly Carroll, Polly Barnes, and George Stewart and his wife.

This was an eventful year in the history of Methodism in Moore — the year 1816. It marks the selection at Fair Promise of a site on which was afterwards erected the first Methodist "Meeting-house" in the county — a house which was lowly, it is true, but aimable as the courts of the Lord. And under what social and economic conditions? At this time the population of Moore County was about seven thousand — twelve inhabitants to the square mile. The land was covered with forests. A clearing was made, a cabin constructed of unhewn logs, and the hard conditions of life were bravely faced. Social life was simple. The soil provided bread; the forest, game; and sheep or flax, the homely garment.

Fair Promise Methodist Church was the Mother Church for Moore County Methodism. This picture dates from the 1920's.

Fair Promise United Methodist Church as it is today in the 1980's.

The log-rolling, the house-raising, the corn-shucking, the quilting-party, and occasionally visiting, united the "neighbors" in a bond of common service. Barter was the usual method of exchange, for there was little money. The schoolmaster was not abroad; the means of livelihood were limited; the conditions of living were primitive. Besides performing his ministerial duties, the preacher sometimes contributed to the conquest of nature, sometimes to the physical subjugation of wilful men. Touching the latter role there is a tradition to this effect: The service had begun in a church which is now on the Carthage Circuit. A jolly roisterer came in, interrupted the service, and refused to tone down his uncouth vigor. The preacher, requesting the congregation meantime to sing a hymn, walked down the aisle, led the offender from the church, administered befitting corporal punishment, returned to the pulpit crying aloud, "Increase my courage, Lord," and preached a sermon which caused breath, as from the four winds, to enter into a considerable number of dry bones. What schoolboy has not read the story and seen the picture of the doughty Peter Cartwright "ducking" the offensive ferryman in the Sangamon River?

The church at Fair Promise was erected on land given for the purpose by the elder Lewis Phillips. The site was pleasing and the prospect fair; there was the promise of all good things; and this lowly church was christened "Fair Promise" — the name it has retained for a century. Hither through the years that are gone the tribes have come up, their paean the words of David: "I was glad when they said unto me, 'Let us go into the house of the Lord.' "*

In 1817 John Murrow was followed by John W. Norton. During the ministry of the latter, Lewis Phillips, Sr., and his wife, Charity, a sister of Charles Dickerson, the first pastor, were admitted to the membership of this church. This year the first Quarterly Conference was held under the leadership of the presiding elder, William Kennedy.

The next year (1818) the preacher was John Boswell, earnest and energetic, but withal an unlettered man, who had to study his hymns before "lining" them as a school boy studies his lesson. He was succeeded by Andrew Hamell in 1819; Hamell in 1820 by James Donally, and the latter by Thomas L. Wynn in 1821.

In the year last named the first camp-meeting was held at Fair Promise. The camp-meeting was designed "to meet the wants of a sparsely settled country, and to make a small supply of preaching go as far as possible." Its advantages were "the moral and religious power of association, cessation from labor, abstraction of mind and body from home-life and its cares, concentrated attention to one thing, and that the most important of all things. * * * It was an economic measure of the Church — not in a business sense, for the commercial spirit did not enter into it; but as preachers were few, their pastoral charges large, and the local churches widely scattered, it conserved time and labor to bring the people together in large numbers for a whole week. Besides, it commanded men of the best preaching talent, who drew people together from every quarter."

The small building, of course, could not contain all who attended. An arbor covered with fresh-scented boughs was erected, and provided with a primitive pulpit and puncheon seats. Wheat straw covered the aisles and the space about the pulpit. Hard by were tents or booths and pine-knot fire-stands. On foot, on horseback, in carts and wagons the people came together to the testimony of Israel. Among the preachers at this camp-meeting was Peter Doub, whose service in the ministry covered almost half a century. During this meeting there was a large increase in the membership of the church.

At this time those attending a camp-meeting, or indeed any meeting where religious emotion was excited, were frequently affected with a peculiar bodily agitation called "the jerks," "the falling exercise," "the running exercise," and "the laughing exercise." The "falling exercise" was common to all, the subject falling prone to the ground apparently dead. The "jerks" sometimes affected the whole body, sometimes a part of the body. The head was jerked backward and forward, or from side to side, so rapidly that the facial outlines became

In 1973, the Carthage United Methodist Church hosted a reception for incoming Bishop and Mrs. Robert M. Blackburn (far right) and District Superintendent and Mrs. James H. McCallum (standing at Bishop's right). T. Roy Phillips, Sanford District Lay Leader, (far left) welcomed them along with other district officers.

U.L. Spence (1867-1954)
Governor J.B. Broughton
W.D. Sabiston, Jr. (1909-1985)

In 1932 the men of the Carthage Methodist Sunday School posed for this photograph.
Front row seated: Clarence Muse, Melvin Garner, Mack Whitlock, "Buck" Underwood, Luke L. Marion, Jr., Charles Sinclair, Jr., Howard Muse
Back row: Dr. F.H. Underwood (teacher), Moff Jackson, William Jackson, B.F. Whitlock, Jr., Cecil Cole, Hoover Carter, Wesley Caviness, "Monk" Womack, Kelly Baker, Joseph Womble, Jr., Union Spence, Willie Myrick, John Baker, (unidentified), Francis McLeod, (unidentified), Cal Stutts.

indistinguishable, or the arms were caused to move in a manner of one playing the violin. The "running exercise" indicated an attempt to escape the bodily agitation by running away. A loud, hearty, solemn, rapturous laugh was the manifestation of the "laughing exercise."

The incident following illustrates the operation of this singular affection. A preacher, who in early life had been a dancing-master, was sent to a circuit where the "jerks" prevailed. He concluded the devil was the author of this "affliction," and determined to "preach it out of the church." But he had reckoned without his host. Riding horseback to a country church, he fell a victim to the unclean spirit he had resolved to exorcise. He loosed the reins and gave bridle to his horse, whose speed was checked by the timely intervention of a neighbor. The rider dismounted and laid hold of a paling near by, which unfortunately gave away. In the door of an adjacent house appeared a woman, from whom the preacher tried in vain to conceal his grotesque behavior. He ran headlong into the orchard, "fiddling" as he ran, his long robe wafted behind him in the buoyant air. A pack of hounds, marking his flight, joined in eager pursuit and chased him into the back door of the house. Doubting his power to cast out devils, the preacher went to bed and remained there "until the fit was over."

This peculiar bodily visitation was not confined to denomination, faith, or creed. The earnest preacher, the attentive hearer, the arrogant blasphemer, the laborer at his work, and the housekeeper at her board, were alike subject to its strange operation. Those who attended the camp-meeting at Fair Promise were not exempt from its influence.

As to the cause of this phenomenon there is diversity of opinion. Dr. J. M. Buckley undertakes to explain the "exercise" from a scientific view-point. He says: "The psychological key to the problem is that concentrated attention, accompanied by strong religious emotion, produces a powerful impression upon the nervous system, the result being an agitation of the nerves throughout the body, the effects of which differ according to the constitution of the subject. In one relief is found in floods of tears, in another in hysterical laughter, in a third by unconsciousness, in a fourth by a partial loss of muscular action with marked effects upon the operation of the mind; in yet another complete catalepsy may be produced, every muscle becoming rigid, and so remaining for hours, while no impression can be made by ordinary means upon either the senses or the mind; and in still another voluntary motions may be constantly made lasting for hours together; while some temperaments can bear religious or any kind of emotion without outward excitement and with no indication except an unusual calmness. These differences of susceptibility are seen outside the sphere of religion, even among members of the same family."

South of Deep River, a league or more from Fair Promise, is situated a piece of ground formerly used for the regimental or battalion muster of the State militia. It was known as the Betty Brewer place. On this land a schoolhouse was built, and a Sunday-school was organized in 1867. Soon afterwards Lewis Phillips, Harris Tysor, and John Phillips, local preachers from Fair Promise. began to preach here; and here in 1869 Isaac Avent, who was in charge of the Carthage Circuit, conducted worship on Sunday afternoon following his periodic morning service at Fair Promise. In 1871 a separate church was organized under the ministry of Lemuel H. Gibbons, and called Cool Spring. This schoolhouse was enlarged and retained for several years as the place of worship. In 1885 a more spacious building was completed, and soon afterwards it was dedicated by William B. Doub.

As already noted, there was a meeting-house at the Siler camping-ground in 1814, but its subsequent history is obscure. The building was afterwards moved a few miles to the north, and called Worthy's Chapel. Seven or eight miles to the east, near the John W. Coffer place, stood Mt. Pleasant Church. In 1885 Worthy's Chapel and Mt. Pleasant were united and called Center-Union.

Eleven years afterwards (1816) the building at Center-Union was removed and one more commodious was erected, which in turn was succeeded by another

more nearly adequate to the existing needs.

In 1820, or about this time, there was built a log house more than a mile west of Carthage, on the north side of the Troy road, near the home of the late John Dowd. It was called the Burkhead Meeting-house, in honor of Leven Burkhead, who was then leader of the Methodists in this community. James Donally preached here in 1820, when he served the church at Fair Promise. Among the members were Leven Burkhead, Eleazer Burkhead, Dr. George Glasscock, Patsy Dickerson Glasscock, Polly Jenkens, and James B. Muse. Among the preachers were Crook, Martin, Jordan, and George Huggins, "a young man who had appointments scattered over a vast area of country."

At or near this place a camp-meeting was held in 1825. Several preachers were present and a multitude of people. After several years this church was abandoned, and an eligible site in Carthage was chosen. The place selected was the lot on which the Summit hotel stood a few years ago. The late George Muse, born February 28, 1819, said that he assisted in building this church when he was eighteen years of age. This incident fixes the date in 1837. At this time it was the only church building in Carthage, the Presbyterian church following it about 1851, and the Baptist church about 1859. In it the Baptists and Presbyterians also worshipped, the Presbyterian ministers sometimes preaching in Gaelic. Fifteen years later this building was sold to Tyson & Kelly, removed to the corner near the Presbyterian church, and converted into a workshop.

On January 1, 1852, William T. Jenkins conveyed to S. W. Humber, W. T. Jones, R. A. Cole, H. J. Muse, J. M. Campbell, George S. Cole, and G. G. Muse, as trustees of the Methodist Episcopal Church, South, about one acre of land "near the town of Carthage, on the Plank Road."

Three-fifths of the lot was to be held for the use and benefit of the church "as it is customary with such property." The graveyard was to be "held and used for a burying-ground forever." The first church, erected in 1852, stood on this lot for twenty-nine years. Its appearance is distinctly engraved on my memory: a small wooden structure; two doors facing the street; in front of each door a brownstone step; the pulpit between the doors; a square enclosure in front of the pulpit; a quaint little stove outside this railing; a gallery across the west end, reached by a stairway outside the house; no vestibule, no belfrey. The courthouse bell sounded the call for all the churches. The women entered the church through the south door, and the men through the other, for they durst not sit together. Through small windows of plain glass the sun gave sufficient light by day; at night kerosene lamps and tallow candles procured from dwellings near by and placed on improvised stands cast somber shadows on floor and wall. Certainly there were no cushioned seats, nor rented pews, nor organ loft, nor vested choir. But this modest building was revered by the Methodists as the tabernacle by the Hebrews.

A drawing by William M. Carter, Jr. depicting the Carthage Methodist Church built in 1852 on the site of the present church.

Among the members one of the most zealous was William T. Jenkins, the donor of the lot. He was born September 1, 1813. The explosion of a percussion-cap deprived him of sight in his early manhood. Thenceforth darkness compassed the path he trod on earth, but not the highway of mind and soul. His wife died July 5, 1888, and thirty days afterwards he followed her into the silent land. He was laid by her side in the lot he had given "for a burying-ground forever."*

In this church I first attended Sunday-school. The superintendent was the late W. T. Jones, and the assistant was the late S. W. Humber. My teacher was John M. Campbell, a son-in-law of William T. Jenkins. We were instructed in the Bible, the Methodist Catchism, and Webster's venerable "blue-back." Memorable trinity! Also in this church were observed the old-time class-meeting and the love-feast.§ Conferences, too, were held here at sundry times.

The subjects especially emphasized in Quarterly Conferences — stated in the inverse order of importance — were Finance, the Sunday-School, and the Spiritual Condition of the Church. Between them existed the essential causal relation. Without the Sunday-school the Church would be anemic. Without

financial support neither the Sunday-school nor the Church could survive. So likewise as to the preacher. Long before the cost of living had begun to soar as an eagle toward heaven — as in 1872, for instance, when the preacher was graciously allowed to collect an annual salary of $650, if he could — in fact, from the days of the pioneer, familiarity with the principles of sound finance had become a part of the Methodist preacher's equipment; and these principles he wisely applied both in his home and on his work.

In 1873 the pastor reported that all Sunday-schools on his charge had been discontinued during the winter except the one at Carthage, which was said to be in good condition. This custom of hibernation continued until 1886, when "two Sunday-schools lived through the winter, Carthage and Center." Concerning the Sunday-schools at Carthage the following report was made in 1884: "Here we have a good school well attended by members of the church, and of course therefore by the children. They sing well, some of the classes have their lessons quite well, the contributions are commendable, averaging over a dollar per Sabbath. It is conducted with system and spirit. The first installment of a library was eagerly read, and with such a result as to lead them to ask and plan for a second purchase of books. The literature of our own Church is used." Since 1884 a modest advance has been made, at least in the average collection.

The burden on the preacher's mind was the "spiritual condition of the Church" — seldom satisfactory, sometimes almost hopeless. Significant is the latent thought in a report made in 1872: "Some (of the members of the churches) have, during the Christmas holidays, participated in amusements which we believe to be sinful." More hopeful is the report of 1876: "I think there is perceptible improvement. * * * Only a few cases of immorality have come to my notice; these are in course of discipline, and will ultimately receive the censure of the church." In 1878 hope and despair contest for the mastery: "There have been no expulsions, though there are members in nearly every appointment who have no fitness whatever for church membership. The internal state of the church reveals a prevalent use of intoxicating liquors among many of the officials as well as among the private members, and much drunkenness and illicit distilling. And we could not get a committee at several of the churches, having clean hands themselves, to lay hold of the foul practice. * * * It would seem that it would be better, if we cannot discipline and exclude the disorderly from the church, to let some of the churches go down entirely." Another report made in 1878 indicates that the pruning knife had been used: "The church has improved since I came to the circuit in the following particulars: a large number of ungodly, disorderly members have been put out of the church, and a better standard of religion is recognized. And at Center, Fair Promise, and Smyrna improvement has been quite visible. There has been no visible improvement at Carthage or any other point except in ridding the church of disorderly members. To reach this advantage which the church now occupies has required a considerable sacrifice of pecuniary interest on the part of the preacher in charge. Strange as it may seem there are numbers of worldly minded, loose, disorderly persons who will pay the preacher as liberally as the more pious members if the preacher will not disturb them in their carnal security and wild delirious dream of getting to heaven along the line they are living. But as soon as he pricks the bubble of their dreams and pushes them out into the world where they belong their willingness to contribute dies as they wake and find themselves outside the church. Had I been disposed to retain such members in the church and plied them with a flattering unction, we could have brought up our finances to much higher figures. For the sacrifice I look for no reward here, but rather reproach. My successor and the church, should I be removed, will reap advantages which though I may not share with them here I hope to in that world where the workman who does the work and not another will get the wages."

From a report made in 1880 it seems that the successor of this pastor reaped the advantages referred to: "The spiritual condition of the church as a whole is

fair. The membership is large, and they are taking hold of things in a lively manner. There seems to be a quickening spirit growing in the church."

These excerpts may perhaps enable one to form a conception of some of the barriers the preacher had to burn away.

The sermon of former days was characterized by two distinctive features. In the first place, it was polemic. Doctrines were made prominent, if not paramount. With what result? There was benefit and there was detriment. The hearer was instructed in the basic principles of his Church; but his idea of loyalty to his Church sometimes contracted his vision and blighted his tolerance. The non-identification of Christianity with Judaism created bitterness; and the question whether Solomon fulfilled the conditions of salvation marked a dividing line between Chrysostom and the Greek Church, and Augustine and the Latin Church. Within the memory of men now living taut denominational lines, strengthened by harsh denominational sermons, sometimes destroyed almost every hope of denominational forebearance. There is one reflection. "While theories about light and air spring up and wither, the sun goes on warming and cheering. While literary men dispute about the authorship of Iliad, the imperishable treasures of the great epic abide."

In the second place, the olden sermon emphasized and magnified the "terrors of the law." The people saw the lightning, and heard the thunder and the voice of the trumpet, and in terror they removed and stood afar off.

This custom was due in part, no doubt, to the doleful sentiment of some of the hymns. The hymnology of the day was saturated with a devout sentiment which took the form of "other worldiness." The last stanza of hymns commonly contained some reference to death and the future life, and postponed the realization of our true life to the future world. Men and women sang their disdain of the life that now is. They declared they were pilgrims and strangers in a foreign land, through which they were passing because it was the only way to their home. The tunes fitted the sentiment — they, too, were sometimes doleful.

A reference to these things is no disparagement of the preacher. He was confronted with conditions. No man was more useful or more necessary. He was the champion of righteousness and the mainstay of civilized society.

In 1880 this old church was remodeled. At the west end was placed the pulpit, and at the east end a gallery which extended on each side half the length of the building. Comfortable pews, frosted windows, adequate lights, and a suitable vestibule were provided. On the wall of the vestibule, immediately in front of the entrance, was suspended a white board on which in neat black letters appeared this unqiue admonition: "Do not defile the house of God within or without by chewing tobacco and spitting on the floor."

In the earlier days illiteracy was abundant and hymn books were scarce. Convenience, if not necessity, induced the preachers to provide for these conditions. Two lines of a stanza were read by the preacher and sung by the congregation in sequence until the singing was concluded. Why not? Did not the Greek stanzas run in pairs — strophe and antistrophe? When the old building was remodeled some foresaw an opportunity to improve the singing. The purchase of an organ was proposed. To certain of the members the proposal was grateful; with others the effect was analogous to the appearance in a closed arena of the toreador with his instrument of torture — it meant combat. The former class regarded the organ as a helpful means of worship; the latter, as a thing slightly less than profanation. Each in battle array, clan met clan. On each passion rose amain; words flew more swiftly than a weaver's shuttle; and neither friend nor foe of the beneficient instrument would yield an ell.

"Then each at once his falchion drew,
  Each on the ground his scabbard threw,
Each looked to sun and stream and plain
  As what they ne'er might see again;
Then foot and point and eye opposed,
  In dubious strife they darkly closed."

But finally, wonderful to relate, the strife ended, reason was restored, the organ was "installed," and the fashion of "lining" the hymns was committed to the past.

But the end was not yet. Time had rolled his ceaseless course when some stout soul made bold to suggest as ancillary to the organ the resonant tone of the lusty cornet, and the vibrant strings of the gentle violin. "What! A 'horn' and a 'fiddle' in the church!" Vesuvius was now in eruption. Lava in copious showers fell everywhere, but the discharge, of short duration, was solidified by cooling, and fortunately no one perished. In due season there appeared in the choir a silver trumpet and two venerable stringed instruments descended straight from Stradivari of Cremona. At the same time there appeared in the congregation several expanded eyes, side glances, and wry faces. The organ, the cornet, and the two violins "sang a piece," and immediately the tactful pastor in sonorous voice read this exhortation: "Praise ye the Lord. * * * Praise him with the sound of the trumpet: praise him with the psaltery and harp. Praise him with the timbrel and dance: praise him with stringed instruments and organs. Praise him upon loud cymbals: praise him upon the high sounding cymbals. Let everything that hath breath praise the Lord. **Praise ye the Lord.**" Then there was ogling but fewer skewed faces.

The church now standing on this site was erected in 1900.* The conditions under which it was built are too recent to require recital.

The first pastor of the church built on this lot was John W. Tinnin. He was a native of Orange County, was licensed to preach in 1841, was appointed to Deep River Circuit in 1852, and died in Pittsboro in 1865.

The most of his successors are among the dead. These men literally gave their lives to humanity. Their toil was arduous and exhausting. For instance, in 1859 Carthage, Center, Deep River, Fair Promise, Jones's Chapel, Maroney's, Mt. Carmel, Mt. Olivet, Mt. Zion, Pleasant Hill, Providence, and Tabernacle — twelve churches — made up the Deep River Circuit, and required the pastor to travel annually about thirty-six hundred miles.

From the beginning the Methodist Church has constantly grown. May it not be likened to a grain of mustard seed, which a man took, and sowed in his field? This seed, in popular estimation the smallest of all seeds, when grown becomes a tree. Rabbi Simeon said, "A stalk of mustard was in my field, into which I was wont to climb as men are wont to climb into a fig tree." So with Methodism. To what may its phenomenal growth be attributed? Among the elements that have contributed to its development and influence may be named the practical application of its doctrines to the needs of daily life. Every department of its organization it has clothed with a doctrinal defense. Aiming at the perfection of the inner life, it has "kept a vigilant eye on the construction of its peculiar type of theology," — a theology that is preached in sermons, sung in hymns, and expressed in the terms of its ritual. There may be mentioned, too, the simple life, the deep conviction, the unquestioned faith, the intelligent piety, and the devout habits of those who prize the communion of the Methodist Church. What shall be said, moreover, of that royal band of departed men who, having respect unto the recompense of the reward and enduring as seeing Him who is invisible, consecrated their lives to the Christian ministry? These were men of might — in moral and physical courage unsurpassed. Tactful and companionable, tremendously vigorous and aggressive, making paths in the untrod wilderness, and winning their way to the heart of the people, these brave men of iron will met the foe and fought the battle and won the victory. They planned their work, organized societies, built churches, buried the dead, delivered their message. They found joy in sorrow, relief in suffering, rest in toil, strength in weakness. In loss they found gain; in poverty, wealth; in discouragement, inspiration; in life, eternal hope; and in death, the white robe and the palm.

Addenda

Note 1 — George Whitefield, an English evangelist, was the founder of the

Calvinistic branch of the Methodists. He was born in Gloucester, England, December 16, 1714. He was graduated from Pembroke College, Oxford, in 1736. Here he met the Wesleys, and with them founded the Holy Club. Ordained a deacon in 1736, two years later he followed the Wesleys to the Georgia Plantations. After four months he returned to England. He visited America seven times, and preached along the Atlantic seaboard from Georgia to New England. On September 30, 1770, he died at Newburyport, Mass., and was buried there in the Old South Church. He is said to have preached more than 18,000 sermons.

He and Wesley, though one in heart, were divided in their theological opinions, and while their paths diverged, their friendship remained steadfast.

Parties of the most opposite character and principles, such as Franklin, Hume, and John Newton, have united in bearing testimony to the beauty and effectiveness of Whitefield's pulpit oratory. Dr. James Hamilton, of London, said: "He was the prince of English preachers. Many have surpassed him in making sermons, but none have approached him as a pulpit orator. * * * With a full and beaming countenance, and the frank and easy port which the English people love, he combined a voice of rich compass, which could equally thrill over Moorfields in musical thunder or whisper its terrible secret in every private ear; and to his gainly aspect and tuneful voice he added a most expressive and eloquent action. * * * Lord Chesterfield was listening in Lady Huntingdon's pew when Whitefield described the sinner under the character of a blind beggar led by a little dog. The dog escapes, and the beggar is left to grope his way, guided only by his staff. Unconsciously he wanders to the edge of the precipice; his staff drops from his hand down the abyss too far to send back an echo; he reaches forward cautiously to recover it; for a moment he poises on vacancy, and — 'Good God,' shouted Chesterfield, 'he is gone,' as he sprang forward from his seat to prevent the catastrophe."

Note 2 — Francis Asbury's personal history is almost a history of Methodism in his time. His Journals contain a record of his zeal, ability, and self-sacrifice. He was never married; his salary was sixty-four dollars a year; his horses and carriages were given him by his friends. He parted with his watch, his coat, and his shirts to aid preachers in want. As a preacher he was clear, earnest, pungent, and often powerfully eloquent. He rivalled Melancthon and Luther in boldness. In Church History he deserves to be classed with the greatest propagators of Christianity, and when the secular history of America comes to be faithfully written, his name will be handed down to posterity as having contributed in no small degree to the progress of civilization in the United States.

Note 3 — The lives of two local preachers and two members of the North Carolina Conference were influenced, if not molded, by the church at Fair Promise.

Lewis Phillips, a local preacher, was born Dec. 22, 1806, and died June 15, 1902. During his long life he was perhaps the dominant influence at Fair Promise. He lived near the church, and the preacher was a welcome guest in his home. He was the father of Baxter C. Phillips.

On the south side of the Deep River, at Fair Haven, lived Harris Tysor, also a local preacher. He was born October 15, 1808, and died May 2, 1887. He was a man of strong convictions and great courage, of plain speech and simple life.

Charles H. Phillips was born in Moore County December 27, 1814. In the fall of 1850 he was admitted on trial into the North Carolina Conference at its session in Warrenton. In 1851 he was appointed to the Fayetteville Circuit, and was thereafter continuously in the itinerant field until his death, which occurred at his home in Randolph County, May 19, 1885.

Baxter Clegg Phillips was born near Fair Haven, Moore County, July 29, 1841. He was licensed to preach at Center in the fall of 1866, and began work the next year as a supply on the Montgomery Circuit. His subsequent appointments were as follows:

1868-69-70-71 — Pee Dee (Now Mt. Gilead Circuit)
1872 — Mattamuskeet Circuit
1873-74-75-76 — Jonesboro Circuit
1877-78-79 — Laurinburg Circuit
1880-81-82-83 — Randleman Circuit
1884 — Person Street Church, Raleigh
1885 — Trinity Church, Durham
He died in Durham, March 16, 1885.

Note 4 — In this "burying-ground" are interred the remains of two Methodist preachers who were members of the North Carolina Conference, Hiram P. Cole and S. D. Adams, and two little children of another, Frank H. Wood.

Mr. Wood was the preacher in charge of the Carthage Circuit in 1867-68. On the gravestone of his two children are these inscriptions:

"Eggleston Lee — Martha Calista
Aged 1 yr. and 10 mos. — Aged 1 mo. and 21 ds.
Children of Frank H. and Elizabeth Wood."

Hiram P. Cole was born near Carthage September 1, 1843. He joined the North Carolina Conference at Fayetteville in 1866. His first appointments were the Cumberland and Franklinsville circuits. These he served five years. His succeeding appointments were as follows:

1872-73 — Winston Station
1874 — Person Street, Raleigh
1875-76 — Hillsboro
1877-78-79-80 — Concord Station
1881 — Rockingham Station
1882-83 — Concord Circuit
He died in the parsonage of the Concord Circuit November 22, 1883.

S. D. Adams was born in Marlboro County, South Carolina, July 23, 1829. He was licensed to preach October 26, 1850, and was received on trial in the North Carolina Conference at Louisburg in October 1852. He served in the following fields of labor:

1852 — Bladen Circuit, as junior preacher
1853 — Deep River Circuit
1854-55 — Carthage Circuit
1856 — Mocksville Circuit
1857-58 — Davidson Circuit
1859-60 — Rockingham Circuit
1861-62 — Haw River Circuit
1863-64 — Carthage Circuit
1865-66 — Rockingham Circuit
1867-68-69-70 — P. E. Fayetteville Circuit
1871-72-73 — P. E. Washington Circuit
1874-75 — P. E. Fayetteville District
1876-77-78 — Greensboro Station
1879-80 — P. E. Hillsboro District
1881-82-83-84 — P.E. Raleigh District —
1885-86-87-88 — P. E. Fayetteville District
1889-90 — P. E. Greensboro District
1891-92-93 and until his death — P. E. Warrenton District
He died at Weldon February 12, 1894.

Note 5 — Among the sources to which I have had access I find no record of the "Class" in the church at Carthage later than 1873.

Note 7 — The preachers in charge of the Deep River Circuit and of the Carthage Circuit at various times since 1852 are as follows:

John W. Tinnin, S. D. Adams, W. S. Chaffin, Charles M. Anderson, Calvin Plyler, Thomas C. Moses, Robert A. Willis, Frank H. Wood, I. W. Avent, L. H. Gibbons, John Tillett, T. H. Edwards, A. P. Tyer, J. R. Scroggs, W. B. Doub, M. A. Smith, J. A. Hornaday, J. A. Lee, A. McCullen, Z. T. Harrison, R. H.

Broom, L. E. Thompson, H. M. Eure, E. E. Rose, H. B. Porter (during illness of the pastor,) N. E. Coltrane, G. W. Perry.

Presiding Elders

Peter Doub, W. H. Bobbitt, S. D. Adams, J. P. Moore, J. S. Nelson, E. A. Yates, R. G. Barrett, L. L. Hendren, J. A. Cuninggim, J. T. Gibbs, W. H. Moore, J. B. Hurley, B. R. Hall, R. B. John, J. D. Bundy.

Bibliography — Minutes of the Conferences, Records of District and Quarterly Conferences, Methodism in North Carolina, McTyeire's History of Methodism, Wesley Memorial Volume, Stevens's History of Methodism, Centennial of Methodism in North Carolina, Histories of North Carolina, Colonial Records, State Records, McClintock and Strong's Cyclopaedia, The New International Encyclopaedia, Britannica, Histories of the United States, Lives of Wesley, Whitefield, Coke and Asbury, Asbury's Journal, Pioneers of Methodism in North Carolina and Virginia.

An early Carthage courthouse view includes the Sinclair Brothers building on the right and the Walter Williamson and Earl McDonald stores on the left.

The Sinclair Brothers building stood on the lot now occupied by Lowe's Food store parking lot on the courthouse square.

View from atop the courthouse looking down Monroe Street with the old Carthage Hotel on the right.

Apportionments For 1920

The following is a list of the membership and the amount assessed for each member for the year beginning December, 1919 to December, 1920. These amounts were determined by the Board of Stewards and a copy mailed to each member.

The number of members was approximately two hundred and fifty. The average annual assessment amounted to $9.50 per member. The total assessment for the year was $2,374.00.

Methodist Episcopal Church South

CARTHAGE, NORTH CAROLINA

APPORTIONMENTS FOR 1920

THE following apportionments have been made on the membership of the Church for the Conference year from December 1st, 1919, to December 1st, 1920.

A BUDGET has been made of the entire amount for Pastor, Presiding Elder, Conference collections, Insurance and Incidentals, and the apportionments cover the total amounts to be raised for these objects.

ALL Members are requested to make monthly payments, as it is important that the pastor be paid his salary on the first of each month.

OFFICERS
OF
Carthage Methodist Church

STEWARDS

A. D. Muse, Chairman.
T. B. King, Sec'y and Treas.
J. V. Williamson, Ass't Sec'y-Treas.
J. P. Sinclair.
C. G. Credle.
J. M. Phillips.
B. F. Whitlock.
W. H. Muse.
C. M. Stutts.

TRUSTEES

H. J. Muse.
M. B. Jenkins.
W. J. Adams.
J. F. Cole.
J. E. Waddill.
W. A. Stuart.
T. B. King.

USHERS

D. Carl Fry.
W. H Jackson.
D. A Morgan.
A. D. Way.

The Lord ordained that they which preach the Gospel should live of the Gospel. 1st Cor. 9:14.

The Laborer is worthy of his hire. St. Luke 10:7.

Upon the first day of the week let every one of you lay by him in store, as God hath prospered him. 1st Cor. 16:2.

Every man according as he purposeth in his heart, so let him give: not grudgingly, or of necessity, for God loveth a cheerful giver. 2nd Cor. 9:17.

SUNDAY SCHOOL

C. G. Credle, Superintendent
C. M. Stutts, Ass't Supt.
T. B. King, Treasurer.
W. A. Stuart, Secretary.
Wilbert McLeod, Ass't Sec'y.
Miss Mildred Sinclair, Organist.

Apportionments for 1920

NAME	Amount	Amount Paid
Adams, Mrs. Mary E.	$ 5.00	
Adams, W. J. and wife	70.00	
Adams, W. J., Jr.	5.00	
Adams, J. M. and wife	15.00	
Adams, Hiram H. and wife	10.00	
Adams, Raymond	5.00	
Adams, Mrs. Turner	2.00	
Aekiss, Miss Jean	2.00	
Andrews, Mrs. Lee	7.50	
Baker, J. W. and wife	15.00	
Barber, Sandy	3.00	
Black, Mrs. Flora H.	10.00	
Black, Miss Julia Holt	5.00	
Black, Thos. C.	5.00	
Barber, Mrs. Kate		
Barrett, U. L. and wife	30.00	
Branson, Mrs. Angelina	7.00	
Brewer, Mrs. Isabella	1.50	
Bryan, Mrs. Ida	2.00	
Bryan, Miss M. Kathryn	3.00	
Burns, R. L. and wife	70.00	
Burns, R. L., Jr.	2.00	
Burns, Edward J.	2.00	
Burns, Miss Sarah	1.00	
Burns, Howard	5.00	
Baker, Geo. W.	20.00	
Blue, Mrs. D. Al.	10.00	

NAME	Amount	Amount Paid
Campbell, Fred	2.00	
Carter, Mrs. W. V.	3.00	
Cole, J. F.	75.00	
Cole, Geo. T.	5.00	
Cole, Mrs. Flora Evelyn	2.00	
Cole, Mrs. Robert	5.00	
Cole, Mrs. Robert S.	1.00	
Cole, S. F.	100.00	
Credle, C. G. and wife	50.00	
Cruthefield, J. W. and wife	10.00	
Crutchfield, Wesley Grover	1.00	
Crutchfield, T. J.	2.00	
Downing, J .G. and wife	50.00	
Dupree, Mrs. W. O.	5.00	

Fry, Mrs. Lydia Ann	2.00	
Fry, Mrs. Annie J.	2.00	
Fry, Herman C.	7.50	
Fry, Miss Zora Lee	5.00	
Fry, Mrs. W. W.	5.00	
Fry, D. Carl and wife	30.00	
Fry, Edward C.	10.00	
Freeman, Mrs. Ruby Pearl	2.00	
Fields, Robt. T.	15.00	
Fields, Paul	5.00	
Fields, Mrs. Sadie M.	2.00	
Green, Miss Eliza B.	2.00	
Green, Miss Elizabeth	2.00	

NAME	Amount	Amount Paid
Godfrey, Miss Barbara		
Gardner, S. H. and wife	10.00	
Harrelson, Jesse Lee	2.00	
Harrington, LeRoy	5.00	
Harrington, Miss Helena	2.00	
Hunsucker, J. W. and wife	5.00	
Jackson, Mrs. W. K.	2.00	
Jackson, J. Person	3.00	
Jackson, Miss Helen	2.00	
Jackson, Miss Alice	2.00	
Jackson, W. H. and wife	10.00	
Jackson, Miss Alice B.	2.00	
Jackson, W. A. and wife	5.00	
Jenkins, M. B. and wife	30.00	
Jenkins, Bruce M. and wife	5.00	
Jenkins, W. T.	28.00	
Jenkins, Mrs. L. Belle	2.00	
Jenkins, Miss Maida	2.00	
Jenkins, Chas. P.	7.50	
Jenkins, Edgar T.	5.00	
Jones, Mrs. W. T.	75.00	
Kelly, Hugh P.	12.00	
Kelly, Mrs. Mattie	4.00	
Kelly, E. Perry	10.00	
Kelly, Mrs. Lawrence	2.00	
Kennedy, P. K. and wife	50.00	
King, T. B. and wife	75.00	
Kline, Norman and wife	15.00	

Larkin, J. V. and wife	20.00	
Larkin, Dr. E. W.	10.00	
Larkin, John T.	7.50	
Lewis, A. T. and wife	30.00	
McIver, Albert	1.00	
McKeithen, Mrs. Mary	8.00	
McLeod, J. M.	15.00	
McLeod, Miss Mildred	3.00	
McNeill, Mrs. Eugenia	10.00	
Maness, Mrs. Sarah A.	2.00	
Maxwell, W. G.	15.00	
Martin, A. G.	15.00	
Martin, Mrs. A. G.	3.00	
Martin, Miss Carrie	2.00	
Martin, Miss Pearl	2.00	
Morgan, D. A.	20.00	
Morgan, J. M.	50.00	
Muse, A. C.	3.00	
Muse, Alton and wife	6.00	
Muse, Mrs. Fannie	1.00	
Muse, A. D. and wife	20.00	
Muse, Miss Myrtle P.	7.50	
Muse, D. H.	5.00	
Muse, Geo. H. and wife	50.00	
Muse, Willie	1.00	
Muse, J. E. and wife	35.00	
Muse, H. J. and wife	2.00	
Muse, G. M. and wife	20.00	

NAME	Amount	Amount Paid
Muse, Miss Ollie B.	2.00	
Muse, S. J.	6.00	
Muse, Miss Fannie	2.00	
Muse, Malcom C.	5.00	
Muse, M. Lee and wife	7.50	
Muse, W. H.	20.00	
Nall, J. W. and wife	10.00	
Parker, Mrs. Anna B.	5.00	
Perry, Mrs. Geo. W.		
Phillips, J. M. and wife	10.00	
Phillips, Mrs. R. L.	10.00	
Phillips, Miss Mamie	2.00	
Porter, Chas.	1.00	
Porter, Miss Kathleen	2.00	
Proffitt, Miss Bertha	10.00	

NAME	Amount	Amount Paid
Ray, Mrs. Lula R.	2.00	
Reid, H. S.	30.00	
Reid, Miss Ethel	5.00	
Shaw, C. B.	10.00	
Shaw, Mrs. Fannie B.	7.50	
Shaw, Miss Mattie K.	7.50	
Sheffield, Calvin and wife	5.00	
Sheffield, Jas. and family	3.00	
Sheffield, J. R. and wife	20.00	
Shields, Miss Mary E.	4.00	
Shields, Mrs. R. S.	2.00	
Shields, S. Wilburn	10.00	
Shields, Mrs. Margaret C.	5.00	
Sinclair, J. P. and wife	60.00	
Sinclair, Miss Mildred	5.00	
Sinclair, C. T. and wife	60.00	
Sinclair, D. M.	4.50	
Spence, Mrs. U. L.	40.00	
Spencer, A. A. and wife	25.00	
Spencer, Miss Mary	5.00	
Spencer, C. G. and wife	25.00	
Smithwick, Mrs. J. L.	2.00	
Stewart, Neill	10.00	
Stewart, Mrs. Sarah	1.00	
Stewart, Mrs. Margaret		
Stewart, S. D.	10.00	
Stewart, Thos. M.	2.00	
Stuart, W. A.	50.00	
Stuart, Mrs. Bettie A.	2.00	
Stuart, Miss Bess M.	2.00	
Stutts, C. M. and wife	10.00	
Stutts, D. M. and family	15.00	
Stutts, D. Talmage	10.00	
Stutts, G. F.	7.50	
Stutts, M. C.	20.00	
Sullivan, Mrs. Laura L.	2.00	
Swaringen, D. B. and wife	35.00	
Swaringen, C. S.	2.00	
Swaringen, C. E.	5.00	
Swaringen, J. David	2.00	
Swaringen, Miss Ruth	1.00	
Swaringen, Miss Mary	1.00	
Swaringen, Miss Lucile	1.00	
Swaringen, Miss Elsie	5.00	
Vick, Camby	2.00	
Vick, Chas. J.	2.00	
Vick, John	1.00	
Vick, Miss Etta M.	2.00	
Waddill, Mrs. M. M.	1.00	
Waddill, J. E. and wife	100.00	
Waddill, Paul H.	5.00	
Warren, Mrs. Lillian Lee	2.00	
Watson, T. A. and family	3.00	
Watson, Mrs. Alice B.	4.00	
Watson, Miss Gladys	1.00	
Way, J. M. and wife	20.00	
Way, A. D. and wife	15.00	
Way, W. B. and wife	10.00	
Way, W. W.	7.50	
Whitlock, B. F. and wife	15.00	
Wicker, Mrs. Monroe	5.00	
Wicker, Mrs. Bettie McG.	2.00	
Willcox, Dr. J. W.	15.00	
Williamson, Miss Mamie	3.00	
Williamson, Miss Blennie	3.00	
Williamson, I. W. and wife	25.00	
Williamson, Miss Ada Janice	1.00	
Williamson, J. V. and wife	50.00	
Williamson, Hubert	2.00	
Womack, F. R. and wife	15.00	
Womble, J. S. and wife	30.00	
Wood, Mrs. Nancy P.	2.00	
Williams, Mrs. Vannie J.	2.00	
Yow, E. S. and wife	5.00	
Yow, J. A.	8.00	
Yow, R. L. and wife	10.00	

The foregoing is a full list of apportionments to members of our Church as mailed to all at the first of the Conference year. Should any member wish to pay more, or less, than has been apportioned please notify the Stewards promptly. These statements will be mailed to the members or read in Church Conference once each quarter, showing amount paid.

Historical Sketch Of The Carthage Methodist Church

By John Cline

Author's Preface

The seeker of historical facts and evidence is almost constantly reminded of the unreliability of human memories. One person will relate certain names and events as authentic; another person will tell the story differently; yet both narrators may be entirely sincere, while both are probably wrong in some points of their testimony. Such errors are due to the frailty of the human mind. Written records are far more reliable; yet they too are rarely free from error. The late Henry Ford stigmatized history, as "the bunk." This is certainly a vast overstatement, else most of the "book-learning" would be undependable; and yet it is true that the careful student of history must survey his records with a wary eye, and will swallow some smooth statements only with the proverbial "grain of salt." Nevertheless, history is probably the most valuable study known to man, for nearly all realms of knowledge are based on past developments and records. In religion and the moral and ethical life of mankind, history certainly plays an important part; the spiritual aspirations, discoveries, and achievements of those who have gone before should be cherished as an inspiration, guide, and strength by each present generation.

The history of a local Methodist church should be easy to trace and write but, as a matter of fact, such is not the case. John Wesley was a very methodical man; he kept a daily journal of his life, and he kept records of many matters. He urged his Methodist Societies to keep careful records. The Methodist law-book, the Discipline, still gives explicit instructions for the writing of reports and the keeping of books — on the levels of the General Conference, the Jurisdictional Conference, the Annual Conference, the District Conference, the Quarterly Conference, and even the local Church Conference; and through the years such reports and records have been made, with varying degrees of skill and completeness. But the great flaw in this system has been the failure to designate, at least with respect to the Quarterly Conference and the local Church Conference, a definite place where the record-books shall be deposited and kept, for future use of those who may need them. True, the Recording Steward is directed to keep the Quarterly Conference Record-book, and the Secretary of the Church Conference is designated as the custodian of the records of that Conference. But these offices have from time to time been conferred upon different individuals, sometimes with a complete transfer of books, at other times with only a partial transfer. As a result, the researcher in local Methodist history is directed to various persons and places, usually with poor success. The present writer personally has spent days upon days in fruitless quest of Quarterly Conference records, while being advised to go to the home of old Uncle Smith, who was Recording Steward for years, only to learn there that the books had been turned over to old Brother Jones, who succeeded Uncle Smith, and then to find at the Jones' residence that "Father used to have some church books before he died, but nobody knows what became of them." Should the Discipline designate the parsonage or the church as the depository for church record-books, in spite of rearrangement of pastoral charges — combining churches and recombining, dividing circuits and subdividing — the work of a Methodist historian would in the future become much easier.

The writer of this sketch has had neither the time, the physical strength, nor the financial means to do intensive and extensive research. He has relied mainly

upon the 1948 edition of **The Discipline of the Methodist Church;** bound copies of the **Minutes of the North Carolina Annual Conference,** from 1872 down to the present, found in the Divinity School Library of Duke University; **Wesley and His Century,** by the Reverend W. H. Fitchett; an account of the women's work in the Carthage Church, by Mrs. A. D. Muse; and **Methodism in Moore County,** by W. J. Adams. The last-named of these five sources has been most helpful. It was written about 1923 by the late Judge W. J. Adams, Associate Justice of the Supreme Court of North Carolina, who for some years taught an adult class in the Carthage Methodist Sunday School, and is an admirable piece of work, well authenticated by a mind trained in the processes of sifting facts and weighing evidence. All direct quotations in the following sketch, unless otherwise indicated, are from Judge Adam's book.

Carthage, N.C.
June 11, 1952.
(Written for Homecoming,
June 22, 1952)

Dr. John Cline (1892-1975) with Bishop W.W. Peele.

Historical Sketch of The Carthage Methodist Church

On Wednesday evening, May 24, 1738, at a quarter before nine o'clock, in a Moravian prayer-meeting, on Aldersgate Street, London, England, something wonderful happened to a highly educated Episcopal preacher, named John Wesley — something which this preacher had been seeking during months past. As he sat in this prayer-meeting, he was listening to a man reading Martin Luther's Preface to St. Paul's Epistle to the Romans, a preface written more than two hundred years before that night, and describing salvation through faith; and as he listened, the thing happened. Let Rev. John Wesley tell about it in his own words, written in his diary, or journal:

> About a quarter before nine, while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone, for salvation; and an assurance was given me that He had taken away my sins, even mine, and saved me from the law of sin and death. I began to pray with all my might for those who had in a more especial manner despitefully used me and persecuted me. I then testified openly to all there what I now first felt in my heart.

John Wesley (1703-1791)

Whether this blessed event was actually John Wesley's first experience of true salvation, or whether it was a deeper baptism of the Holy Spirit for a hungry Christian heart, two things are certain: It gave John Wesley victory, henceforth, over doubts concerning his salvation; and it was the real beginning of militant, conquering Methodism. This warm-hearted salvation spread like fire. Toward the end of the following year, 1739, John Wesley and his co-workers began forming and organizing the United Societies, which later developed into Methodist Churches. These societies or churches spread over England, Scotland, and Ireland. It was surely to be expected that an evangelistic church like this Methodist Church would cross the ocean to America.

What was probably the first Methodist sermon in America was preached in New York City, to a congregation of five persons, by Philip Embury, a German-Irish emigrant, who was a lay Methodist preacher. This occurred in a private home in the year 1761, twenty-three years after John Wesley's heart-warming in the Aldersgate meeting. About the same time, however, in the colony of Maryland, another lay-preacher, or, as it later came to be called, local-preacher, of Methodism, Robert Strawbridge, began proclaiming the Gospel. He was an Irish emigrant who settled on Sam's Creek in what was then the backwoods of Maryland, and started preaching services in his own house, inviting his neighbors to attend. But four years later, about 1764, about one mile from his home, in what was then Frederick County but is now Carroll County, Maryland, a log church was built, which was probably the first Methodist "meeting-house" erected in America. It was twenty-two feet square; it had a sawed-out opening in one side for a door, and an opening in each of the other sides for windows; it had "no regular floor." Robert Strawbridge preached here for a number of years. Although this little church had no floor, it certainly had a pulpit, for "under the pulpit were buried two of the preacher's little children." In a measure this little log-church at Sam's Creek, Maryland, was the mother of Methodism in North Carolina.

On October 24, 1769, Richard Boardman and Joseph Pilmoor, probably the first regular traveling Methodist preachers to come to America, landed near Philadelphia. Joseph Pilmoor came south, through the colonies of Maryland and Virginia, preaching and strengthening the Methodist work which Robert Strawbridge had already started. He came into North Carolina in 1772, and on September 24 of that year he preached in Currituck Courthouse the first sermon ever preached in North Carolina by a Methodist minister. In December he visited New Bern; in January, 1773, he was in Wilmington; from there he went on a journey to Charleston, S.C., "making a tour of observation to ascertain the propriety of sending Methodist preachers into that part of the country." Early in 1773 Reverend Robert Williams, a native of England, followed Joseph Pilmoor into North Carolina. He organized the first Methodist Society in this State, probably in 1774. In 1775 Reverend Thomas Rankin crossed the Roanoke River and "preached in a chapel south of the Virginia line." In this year also three Methodist preachers — John Wade, Issac Rollins, and John King — preached on the Brunswick Circuit, which contained a portion of Virginia and parts of what is now Franklin, Warren, and Halifax Counties in North Carolina.

In May, 1776, a Methodist Conference, held in Baltimore, set up for the Colony of North Carolina the Carolina Circuit. The exact limits of this circuit are unknown today, but evidently, as usual in that time, it covered a lot of territory. Three preachers were appointed to serve this Circuit: Edward

Dromgoole, Francis Poythress, and Isham Tatum. "In 1778 the North Carolina Circuit was discontinued, and in its stead three others were formed: Roanoke, Tar River, and New Hope. New Hope took its name from a creek which runs through Durham (formerly Orange) County and empties into Haw River in the southern part of Chatham. It embraced a part of Granville, Wake, Person, Chatham and Cumberland Counties. It evidently included a portion of that part of Cumberland which in 1784 was set off as Moore County. . . . In 1779 the preachers appointed to New Hope were James Kelly and Phillip Adams." In 1781 Philip Bruce was pastor of the New Hope Circuit; in 1782, James White; in 1783, Henry Willis; in 1784, Joshua Worley; in 1785, Henry Jones; in 1786, William Partridge. During this time there was no Methodist meeting-house in the territory which is now Moore County, but traveling Methodist preachers would deliver their messages in dwelling-houses, settlements, or wherever people assembled.

"In 1814 Charles Dickerson, a native of Moore County, returned as a Methodist preacher from Georgia, his adopted state, to his old home on Deep River." He preached in a number of surrounding places, including a "school-hut" near the site of the present-day Fair Promise Methodist Church; another place near Gulf; and another near the Siler camping-ground, or the old Rhodes place, "about five miles southeast of Carthage." In the year 1816 a building-site was selected for the Fair Promise Church, the first Methodist "meeting-house" to be erected in Moore County. The first camp-meeting was held at Fair Promise in 1821. The pastor at that time was Thomas L. Wynn. A camp-meeting was held also, for a number of years, in the community where Center Church now stands. This church was first called Center-Union Methodist Church. Some citizens of the community say this name is due to the fact that two preaching-places were united in the formation of this church; others explain the name by the fact that the church is centrally located between Buffalo and Union Presbyterian Churches. There is said to be a record, which the present writer has not seen, stating that "Center-Union Methodist Church Religious Society in Moore County joined the Methodist Conference on May 25, 1819, and Rev. J. N. Gibbons was sent to preach in Moore and Chatham Counties." If this is reliable, the Center Methodist Church is approximately eighteen years older than the Carthage Methodist Church.

The Carthage Methodist Church, however, may really be said to have had its beginning just outside the town, in 1820. Judge Adams writes:

> In 1820, or about this time, there was built a log house more than a mile west of Carthage, on the north side of the Troy road, near the home of the late John Dowd. It was called the Burkhead Meeting-house in honor of Leven Burkhead, who was then leader of the Methodists in this community. James Donally preached here in 1820, when he served the church at Fair Promise. Among the members were Leven Burkhead, Eleazer Burkhead, Dr. George Glasscock, Patsy Dickerson Glasscock, Polly Jenkins and James B. Muse. Among the preachers were Crook, Martin, Jordan and George Huggins, "a young man who had appointments scattered over a vast area of country."
>
> At or near this place a camp-meeting was held in 1825. Several preachers were present and a multitude of people. After several years this church was abandoned, and an eligible site in Carthage was chosen. The place selected was the lot on which the Summit Hotel stood a few years ago, about where Wallace Bros. Store now stands. (Remember this was being written nearly thirty years ago.) The late George Muse, born February 28, 1819, said that he assisted in building this church when he was eighteen years of age. This incident fixes the date in 1837.

The first Methodist church-building in Carthage, therefore, was erected ninety-nine years after John Wesley's great heart-warming experience in London. For about fifteen years this Methodist Church remained the only church-building in Carthage. Baptists, Presbyterians, and others worshipped in it; the Presbyterian ministers sometimes preached in Gaelic. The Presbyterian

people built their first church in Carthage about 1851, fourteen years later than the Methodists; the Baptists built about 1859, twenty-two years after the Methodists. In 1852 the Methodists were preparing to erect a new church; so that year they sold the old building to Tyson and Kelly. It was removed to the corner near the Presbyterian Church, and made into a workshop. Again quoting Judge Adams:

> On January 1, 1852, William T. Jenkins conveyed to S. W. Humber, W. T. Jones, R. A. Cole, H. J. Muse, J. M. Campbell, George S. Cole, and G. G. Muse, as trustees of the Methodist Episcopal Church, South, about one acre of land, "near the town of Carthage, on the Plank Road." (This is the lot on which the present church now stands.)
>
> Three-fifths of the lot was to be held for the use and benefit of the church "as it is customary with such property." The graveyard was to be "held and used for a burying-ground forever." The first church, erected in 1852, stood on this lot for twenty-nine years. Its appearance is distinctly engraved on my memory: a small wooden structure; two doors facing the street; in front of each door a brownstone step; the pulpit between the doors; a square enclosure in front of the pulpit; a quaint little stove outside this railing; a gallery across the west end, reached by a stairway outside the house; no vestibule, no belfry. The courthouse bell sounded the call for all the churches. The women entered the church through the south door, and the men through the other, for they durst not sit together. Through small windows of plain glass the sun gave sufficient light by day; at night kerosene lamps and tallow candles, procured from dwellings nearby and placed on improvised stands, cast somber shadows on floor and wall. Certainly there were no cushioned seats, nor rented pews, nor organ loft, nor vested choir. But this modest building was revered by the Methodists as the tabernacle by the Hebrews.

One of the most faithful members of this church was the giver of land for the building and the cemetery — William T. Jenkins. Born on September 1, 1813, he lost his physical sight in early manhood, from the explosion of a percussion-cap; but he walked through life with his mind alert and his spiritual vision in good order. His wife — Milberry H. Jenkins, was born May 21, 1814, and died July 5, 1888. One month later, August 5, 1888, her husband joined her in eternity; and their bodies sleep side by side in the church-cemetery, which he had given as "a burying-ground forever." Some interesting facts are learned by a study of this cemetery. For instance, though the deed to the land was not completed until January 1, 1852, yet the cemetery contains at least two graves of persons who died in 1851 — a 46-year-old man — Robert McNabb; and an 8-month-old baby — John Edward Stuart, son of John and Dicy Stuart. Apparently, either burials were made in this land before the title to it was conveyed to the church trustees, or these two bodies were buried first in some other place and later moved to this cemetery. Two doctors are buried here — Dr. Samuel Bruce and Dr. W. M. Hollifield. Two ministers also were interred in this sacred ground, and two children of another minister. The two children are a son and a daughter of the Reverend Frank H. Wood and his wife, Elizabeth Wood. He was the preacher in charge of the Carthage Circuit in 1867-68. The tombstone of the children bears these inscriptions: Eggleston Lee, Aged 1 yr, and 10 mos. Martha Calista, Aged 1 mo. and 21 ds. Children of Frank H. and Elizabeth Wood. The two ministers here are the Reverend Hiram P. Cole and the Reverend S. D. Adams. Hiram P. Cole never served Carthage as pastor, but he was born near here and was brought back here for burial. He was born September 1, 1843, and joined the North Carolina Conference in 1866. He was appointed pastor of the Cumberland Circuit and the Franklinville Circuit for the first five years of his traveling ministry. Following these, he served as pastor successively: Winston Station; Person Street, Raleigh; Hillsboro; Concord Station; Rockingham Station; and Concord Circuit. He died in the Concord Circuit parsonage November 22, 1883, at the age of forty. His wife, Lucy P. Cole, who died 27 years later, in 1910, at the age of 57, is also buried here by her husband's side. In contrast to this relatively short ministry of seventeen years,

the Reverend Shockley D. Adams was a member of the North Carolina Conference through 42 years, more than half of which — 24 years — he served in the important office of Presiding Elder, now called District Superintendent. He served the Carthage Circuit through two different pastorates of two years each, and he served as Presiding Elder of the Fayetteville District through three different periods — ten years in all. He was born in Marlboro County, S. C., July 23, 1829, and died in Weldon, N.C., February 12, 1894, nearly 65 years old. He joined the North Carolina Conference in 1852; and during 42 years served as follows: Junior Preacher on the Bladen Circuit; Pastor of Deep River Circuit, Carthage Circuit, Mocksville Circuit, Davidson Circuit, Rockingham Circuit, Haw River Circuit, Carthage Circuit again, and Rockingham Circuit again; Presiding Elder of the Fayetteville District, Washington District, Fayetteville District again; Pastor of Greensboro Station; Presiding Elder of Hillsboro District, Raleigh District, Fayetteville District a third time, Greensboro District, and the Warrenton District. His wife, Mary Jackson Adams outlived her husband 26 years and died April 20, 1920, at the advanced age of 86½ years. She was buried beside her husband in this church cemetery. The beautiful memorial window above the pulpit of the present church was placed there as a memorial to Reverend and Mrs. S. D. Adams by their living descendants, two of whom, grand-daughters, Miss Kate Bryan and Miss Bess Stuart, are faithful and honored members of this Carthage Methodist Church today. Eldon S. Adams, Secretary of the Board of Stewards today, is a great-nephew of Reverend S. D. Adams, and he has a son, Shockley Adams, named for the distinguished minister, and another son, Thornton Dixon Adams, who is a student for the Ministry — all of them loyal members of this church. The late Judge W. J. Adams of the North Carolina Supreme Court, the distinguished jurist whose book, **Methodism in Moore County,** has supplied the writer of the present historical sketch with much of his materials, was the youngest son of the Reverend Shockley D. Adams.

Approximately 100 marked graves are in this church-cemetery, but there is some unused space. Apparently after the beginning of the twentieth century the church people began more and more to use the town-cemetery, Cross Hill. The latest dated tomb found by the writer in the church cemetery is that of Henry S. Reid, who died July 30, 1928. Even an important benefactor of the church, J. Fulton Cole, whose benefaction will be treated later in this sketch, and who died in 1927, was buried in Cross Hill.

Concerning the first church erected on the present site in 1852, Judge Adams further writes:

> In this church I first attended Sunday-school. The superintendent was the late W. T. Jones, and the assistant was the late S. W. Humber. My teacher was John M. Campbell, a son-in-law of William T. Jenkins. We were instructed in the Bible, the Methodist Catechism, and Webster's venerable "blue-back." Memorable trinity! Also in this church were observed the old-time class-meetings and the love-feast. Conferences, too, were held here at sundry times. Among the records to which I have access I find no record of the "Class" in the church at Carthage later than 1873.

The Carthage Methodist Church has always been a circuit-church, that is one of several churches grouped together, having the same pastor, who divides his time and labors over the circuit. There has been an increasing desire in the minds and hearts of some of the members in recent years that their church should become a station-church with a full time pastor. The Presbyterian and Baptist Churches, which were organized in Carthage several years later than the Methodist, have already become stations; but the Methodist Church here still remains a circuit-church. Its history, therefore, is necessarily to some extent affected by the other churches of the circuit. Particularly is this true with respect to the financial support of the pastor, and the rating of the church in the Annual Conference. Thus, in 1872 the Carthage Circuit assessed itself for its Pastor's support $650.00, but paid him only $525.00 How much of this

munificent sum was paid by the Carthage Church no one knows today; but since the records for the following year show the Carthage Circuit was composed of eight churches, it may reasonably be supposed that the financial burden was divided into eight parts. Of course it should be remembered that $525.00 represented a great deal more purchasing power then than it does today. In 1872 there were 515 members in the churches on the Carthage Circuit, and 253 Sunday school members. In 1883 there were six churches on the Circuit, 781 church members, 410 Sunday school members; the pastor's salary was assessed $600.00 and paid $600.00. In 1893 there were four churches, 574 church members, 328 Sunday school members; pastor's salary was assessed $700.00, paid $668.15. In 1903 there were five churches, 632 members, 498 Sunday school members; pastor's salary assessed $760, paid $783.78, which overpaid the assessment by $23.78. In 1913 there were five churches — Carthage, Center, Cool Spring, Doub's Chapel, and High Falls; 863 church members; 490 Sunday school members; pastor's salary assessed $1,100, paid $1,172.31 — an overpayment of $72.31. In 1923 there were three churches — Cameron, Carthage, and Center, and the Circuit contained these same three on down to the present day. In the same year, approximately thirty years ago, there were 709 church members, 412 Sunday school members; pastor's salary assessed $2,000.00, paid $2,000.00. In 1933, one of the depression years, the Circuit had 814 church members 490 Sunday school members; pastor's salary assessed $1,600.00, paid $1,600.00. In 1943 there were 642 church members, 369 Sunday school members; pastor's salary assessed $2,070.00, paid $2,070.00. There was paid this same year on World service, which is the Mission fund of our church, $120.00. Two years later, in 1945, the Circuit had 676 church members, 315 Sunday school members; promised and paid the pastor $3,000.00; and pledged and paid in World Service $230.00. In 1947 there were 733 church members and 384 Sunday school members; the pastor pledged and paid $3,650.00, and World Service was pledged and paid $600.00. In 1949 there were 737 church members, of which 374 were members of the Carthage Church; 489 Sunday school members of whch 245 were members of the Carthage Sunday school; pledged and paid to the pastor $4,000.00, of which the Carthage Church paid $2,424.00; paid $740.00. In 1951 there were 755 church members, of which 385 were members of the Carthage Church; 457 church school members, of which 227 were members of the Carthage church school; $4,000.00 paid to the pastor, of which the Carthage Church paid $2,424.00; and paid to World Service $1,000, of which the Carthage Church paid $740.00. The present writer has not found any Annual Conference records before 1872; but Judge Adams states that the first pastor of the first church built on the present site, in 1852, 100 years ago, was John W. Tinnin, who was a native of Orange County, licensed to preach in 1841, and died in Pittsboro in 1865. There was no Carthage Circuit one hundred years ago, but the Carthage Methodist Church was then one of the churches on the Deep River Circuit. This circuit included twelve churches in 1859 — Carthage, Center, Deep River, Fair Promise, Jones' Chapel, Maroney's, Mt. Carmel, Mt. Olivet, Mt. Zion, Pleasant Hill, Providence, and Tabernacle; and its pastor had to travel approximately 3,600 miles a year, chiefly on horse-back. The Carthage Circuit came into being sometime before 1872, and presumably the pastor began to make his home in Carthage; there has been a Methodist pastor living in Carthage for at least the past eighty years.

In 1873 the pastor reported to the Quarterly Conference that all the Sunday schools on his charge had been discontinued during the winter with the exception of the one in Carthage; it was said to be doing well. In 1886 it was reported that two Sunday schools had lived on through the winter — the ones at Carthage and Center. In 1884 the pastor read the following report of the Carthage Sunday school:

> Here we have a good school well-attended by members of the church, and of course therefore by the children. They sing well, some of the classes have their lessons quite well, the contributions are commendable, averaging over a

> dollar per Sabbath. It is conducted with system and spirit. The first installment of a library was eagerly read, and with such a result as to lead them to ask and plan for a second purchase of books. The literature of our Church is used.

It may truthfully be said of the Carthage Methodists today that they still sing well, in both church and Sunday school; they average somewhat more than a dollar per Sabbath in their Sunday school collections; but it is open to question whether they attend their Sunday school as well and study their lessons as well as did the Carthage Methodists of 1884. The pastors of those days were, as all real pastors are, seriously concerned about the spiritual lives of their flock. In 1872 the pastor reported concerning his church-members: "Some have during the Christmas holidays, participated in amusements which we believe to be sinful." Four years later the report is more cheerful: "I think there is perceptible improvement . . . Only a few cases of immorality have come to my notice: these are in course of discipline, and will ultimately receive the censure of the church." In 1878 the pastor paints a dark picture:

> There have been no expulsions, though there are members in nearly every appointment who have no fitness whatever for church membership. The internal state of the church reveals a prevalent use of intoxicating liquors among many of the officials as well as among the private members, and much drunkenness and illicit distilling. And we could not get a committee at several of the churches, having clean hands themselves to lay hold of the foul practice . . . It would seem that it would be better, if we cannot discipline and exclude the disorderly from the church, to let some of the churches go down entirely.

Another report the same year indicates that some expelling and cleaning-up had been done; but the pastor sounds a mournful note concerning the financial loss involved. It will be noticed, also, that the Carthage members had not responded very well to his leadership:

> The church has improved since I came to the circuit in the following particulars: a large number of ungodly, disorderly members have been put out of the church, and a better standard of religion is recognized. And at Center, Fair Promise, and Smyrna improvement has been quite visible. There has been no visible improvement at Carthage or any other point except in ridding the church of disorderly members. To reach this advantage which the church now occupies has required a considerable sacrifice of pecuniary interest on the part of the preacher in charge. Strange as it may seem there are numbers of worldy minded, loose, disorderly persons who will pay the preacher as liberally as the more pious members if the preacher will not disturb them in their carnal security and wild delirious dreams, of getting to heaven along the line they are living. But as soon as he pricks the bubble of their dreams and pushes them out into the world where they belong, their willingness to contribute dies as they wake and find themselves outside the church. Had I been disposed to retain such members in the church and plied them with a flattering unction we could have brought up our finances to much higher figures. For the sacrifice I look for no reward here, but rather reproach.

In 1880 the original church building on the present site was remodeled. The pulpit was placed in the west end of the building; in the east end was built a gallery "which extended on each side half the length of the building. Comfortable pews, frosted windows, adequate lights, and a suitable vestibule were provided. On the wall of the vestibule, immediately in front of the entrance, was suspended a white board on which in neat black letters appeared this unique admonition: 'Do not defile the house of God within or without by chewing tobacco and spitting on the floor'." In the delightful account of the work of the women's societies in the Carthage Church, compiled and written about 1923 by the late Mrs. A. D. Muse, mother of the present church-organist, Mrs. M. J. McPhail, is found the following concerning the remodeled church of 1880:

> Material for remodeling this church was on the ground when Rev. A. P. Tyre came to the Circuit. Mr. Tyre was not only a good preacher but a good carpenter also. He entered into the work most heartily and was indeed very helpful in designing and planning the work. The late Malphus S. Phillips who was then a steward in our church was also a fine carpenter and gave largely of his time in remodeling the church. It would be hard to find a more delighted congregation than the Methodists of Carthage when they saw what a great change had been wrought on their church building.

All church-congregations, being human, have their differences of opinion and controversies; Carthage Methodist Church has been no exception. Judge Adams relates that after the remodeling of the church in 1880 some of the members with the idea of improving the singing proposed that the church buy an organ. The proposal was pleasing to some of the people but horrifying to others. Words flew thick and fast, far and wide. But finally the storm subsided somewhat; the organ was installed; and the custom of "lining-out" the hymn by the pastor or the song-leader was relegated to the past. But soon it was suggested that a cornet and a violin would increase the quality of the church music; then "Vesuvius" erupted — "a horn and a fiddle in the church!" But fortunately no real casualties resulted; and in due time a silver trumpet and two violins appeared in the church services. The pastor tactfully read the 150th Psalm, which clearly urges the people of God to praise Him with the sound of trumpets, stringed instruments, and organs.

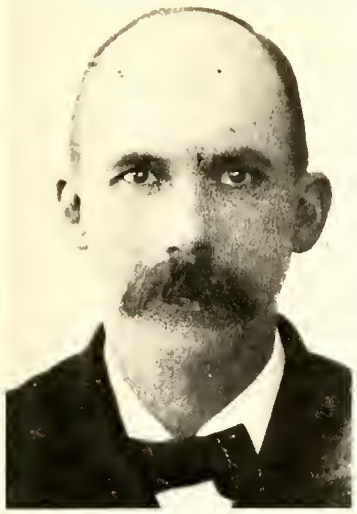
Left to right: Eliza Sinclair (1868-1952), Mildred Sinclair (1892-1972), John P. Sinclair (1868-1949).

Twenty years later, in 1900, the present church building was erected. Judge Adams, writing 23 years after this, disappointingly says very little about this important achievement, merely remarking that "The conditions under which it was built are too recent to require recital." Modesty probably entered into this opinion, for Judge Adams was chairman of the building committee and was largely responsible for the selection of the plan for the present church-building with its unique and beautiful architecture; but it is a pity that he did not record the main facts of his successful project, rather than leave them to the care of unreliable human memory and tradition. Mrs. Muse throws a little more light on the subject. At a regular meeting of the Ladies Aid Society, on July 1, 1896, —

> The subject of building a new church came up, and from then on was the main thought in the mind of the society. At the March meeting, 1897, a committee was appointed to ask the pastor to call a Church Conference to discuss the building of a new church. The Conference was called, and it was decided to undertake the building. From that time to November, 1898, record is made (in the Ladies Aid Society) of $342.04 having been turned over to the church treasurer for the new church. At the Nov. meeting, 1898, the society pledged $150.00 per annum for a term of three years to help finish the new church. The final payment on this obligation was made Sept., 1901. In 1904, $35.00 was contributed to help pay for lighting the church — the Jr. Aid Society having assumed that duty.

The Junior Aid Society bought the expensive chandelier which is suspended over the center of the Sunday school auditorium; but it originally hung in the center of the church auditorium. It will be seen from the foregoing account that the women of the church took the lead, as has often been the case, in the movement for the new church. The church was built through more than one year, but it was completed in 1900. Campbell Brothers, who were Methodist men and good builders, were the contractors in charge. The cost of the building is unknown today. Rev. L. E. Thompson was the pastor at the time when this church was being erected.

The next building done by the congregation was the present parsonage for the Carthage Circuit, erected in 1922, during the pastorate of Rev. George W. Perry. It was paid for chiefly by the members of the Carthage Church. The late Honorable R. L. Burns was chairman of the building committee, and took great interest in building a parsonage which was then, and has continued to be



J. Fulton Cole (1849-1927) left his entire estate to the Carthage Methodist Church. The gift was used to build the educational building in 1938.

through thirty years, one of the best parsonages in the North Carolina Conference. It cost only about $8,000.00.

In the first-floor corridor of the present Sunday school annex to the church is a memorial plaque, which bears the following inscription: "To the memory of J. Fulton Cole, 1849-1927, who left his entire estate to this church and made possible the erection of this building, which is dedicated to God and the work of Christian education." Fulton Cole was a successful teacher and druggist, a man who never married and had no heir, but generously bequeathed his earthly property to his beloved church for the erection of a new building. The proceeds from this estate were used in 1938, ten years after his death, to build the present three story church-school building. This commodious structure was built during the pastorate of Rev. L. A. Watts. H. Lee Thomas was chairman of the Board of Stewards, and J. Ed Muse was chairman of the Board of Trustees and these with several others co-operated with the pastor in planning and superintending the construction of the building. The total cost was about $15,000.00.

The present organ was installed and memorial pulpit-furniture was purchased during the pastorate of Rev. H.A. Chester, 1944 and 1945. Both auditoriums and the exterior of the church were repaired, refinished, and repainted; a new heating system installed; and beautiful memorial windows placed throughout the church auditorium in 1949. The women of the Woman's Society of Christian Service also at this time purchased a new carpet for the church auditorium, at cost of $2,500.00. The total cost of this repair and beautification was approximately $10,000.00, a part of which was paid by the residue of the Cole estate fund, the rest by private donations. The memorial windows, costing $3,200.00, were paid for entirely by individual donors; none of the Cole fund was used for them. All this was done during the pastorate of Rev. John Cline. The memorials were dedicated at a homecoming service on Sunday, March 12, 1950. On this occasion Rev. H. A. Chester preached the sermon. During 1951 and the present year, under the present pastor, Rev. George W. Blount, memorial and art glass windows have been placed in the front of the Sunday school auditorium and in the church towers; and the halls and class-rooms of the church-school annex have been painted and beautified throughout, at a cost of nearly $2,000.00. Most of this has been done by the women of the church under the efficient leadership of the pastor's wife, Mrs. Blount, with the aid of her capable co-workers. The church-building is now in good condition; God grant that the congregation may go forward spiritually! In 1951 the unified budget plan was adopted and has been a success. Also in 1951 a troop of Girl Scouts, a Brownie troop, and a Junior Choir were organized, and all are doing well.

It would be utterly impossible to make a complete list of the officers, teachers, and leaders who have labored for the Master in the Carthage Methodist Church and Sunday school since 1837, 1852, 1880, or even 1900; records are not available. But in the archives of Heaven all the names of God's people and all their good deeds are recorded — they can be seen at the end of earth's journey! The three most recent chairmen of the Board of Stewards are, consecutively — Herbert G. Poole, George D. Carter, and R. Wesley Caviness. Dr. Colin G. Spencer has been Chairman of the Board of Trustees for a number of years. William D. Sabiston has been the capable Superintendent of the Sunday school for the past sixteen years; Caldor M. Stutts was Superintendent before him through 14 years and has been Assistant Superintendent ever since. F. Rudolph Womack is President of the Methodist Men's Club, which was first organized Tuesday night, March 12, 1946. Mrs. Roy Williamson is President of the Woman's Society of Christian Service. Mrs. M. J. McPhail is church organist. Mrs. Laverne Womack is director of the choir. Mrs. Colin Spencer, Jr., is director of the Junior Choir.

Some further space should be given to the women's work in the church which has been a large and increasingly important part of its history. Mrs. A. D. Muse tells of its local beginning:

The Ladies Aid Society of Carthage Methodist Church was organized in 1878, and was the first organization of women in Carthage, and so far as is known the first in Moore County, which at that time contained much of the territory now in Lee County. The idea of such a society was suggested to a few Methodist women here by Rev. H. P. Cole . . . a son of Mrs. Elizabeth Cole, at whose home a few ladies while calling on her agreed to band themselves together to work for the benefit of the Methodist Church and Parsonage. A few days later these ladies together with several others met at the home of Mrs. S. W. Humber, who was a sister of Rev. Mr. Cole, and in what would now seem a crude way, affected an organization, they christened The Methodist Ladies Aid Society. The membership fee was fixed at ten cents per month for married women and five cents for widows and unmarried women. The meetings were to be held monthly at the homes of the members . . . Among the leaders in this society were Mrs. Fannie McNeill, Miss Winnie Jenkins, Mrs. S. W. Humber, Mrs. Adelaide Cox and Mrs. E. P. Sykes . . . Minutes and records were not kept, and not until the year 1885 did the society have a constitution and by-laws. These were drawn up by Rev. W. B. Doub, at that time pastor of Carthage Circuit. The Treasurer could not write but . . . kept the funds of the society in a very satisfactory manner. The money was put into a cigar box and placed in the safe of a Methodist firm, the treasurer getting it out and presenting it at each regular meeting, and when the meeting was over returning it to the safe. On July 3, 1882 the store of H. J. and A. D. Muse, in whose safe the box was deposited, was burned but the safe being a good one, the little box was found in good condition with contents unhurt. The first enterprise launched by the society was called a Dime Party. A dime was charged for everything on sale . . . The Aid Society secured the services of a brass band from Fayetteville and as that was very unusual a large perhaps and entirely new thing, in this section, it attracted a large crowd. Ice cream freezers were also borrowed from Fayetteville, and the first ice cream ever offered to the public in the town of Carthage was served at this first Dime Party . . . Many beautifully decorated cakes were contributed, four of which deserve special mention. These were contributed

Seated (left to right):
Ed Frye (1884-1963), Will Way (1883-1960), Alton Muse (1879-1958).
Standing: Grissom Yow (1883-1963), Aubie Way (1886-1969), D. Carl Frye (1882-1967), Arthur Yow (1886-1962).
Three sets of brothers are included in this picture.

Union L. Spence, Attorney
(1867-1954)

by Mrs. Margaret Person, Mrs. S. D. Adams, Mrs. Dr. Shaw, and Mrs. L.P. Tyson, the two latter ladies members of the Presbyterian Church . . . The Dime Party was a success and netted the society more than one hundred dollars. More Dime Parties were given at intervals, and a fund for remodeling the church was started. (This refers to the remodeling of 1880.)

About 1874 the old Carthage parsonage was sold, the present site was bought and a new parsonage begun. Several years passed before it was completed and several more before it was finally paid for; the Ladies Aid Society helped pay off the debt and paid for all the furniture added to the parsonage. Mrs. Muse states:

Money was raised by giving ice cream suppers, concerts, and plays. Later there were lectures by Ralph Bingham, Henry Blount, and perhaps others . . . The Society raised the money to pay for the first carpet for the church. In 1914 the society bought a new one . . . In the meantime the Junior Aid Society had purchased a Mason and Hamlin Lester organ for the church — a part of this being paid by the Ladies Aid.

* Addenda, Note 1.
* Note 2.
* Note 3.
* Note 4. § Note 5.
* Note 7.

The Ladies Aid Society raised from 1886 to 1899 — a period of twelve years, $936.10; the largest sum recorded in any of those years was $269.12 in 1898. In 1900 the amount received was $152.25. In 1909 the record shows $149.95. In the nineteen-twenties Methodist Ladies Aid Societies began to change to Methodist Woman's Missionary Societies. In 1939 the authorized name was changed to the Woman's Society of Christian Service. Many more forms of service are included in this organization than were carried on by the Ladies Aid. Last year, 1951, the Carthage Woman's Society of Christian Service had 153 members, and raised for all causes approximately $2,000.00.

This historical sketch of the Carthage Methodist Church concludes with the following list of its bishops from 1850 to 1871 and its pastors, bishops, and presiding elders or district superintendents from 1872 down to the present:

BISHOPS

1850 — Robert Paine
1851 — J. O. Andrew, H. G. Leigh, Pres.
1852 — William Capers
1853 — Robert Paine
1854 — G. F. Pierce
1855 — J. O. Andrew
1856 — John Early
1857 — G. F. Pierce
1858 — H. H. Kavanaugh
1859 — John Early
1860 — Robert Paine
1861 — J. O. Andrew
1862 — John Early
1863 — G. F. Pierce
1864 — D. B. Nicholson, President
1865 — John Early
1866 — G. F. Pierce
1867 — D. S. Doggett
1868 — W. M. Wightman
1869 — D. S. Doggett
1870 — G. F. Pierce
1871 — Robert Paine

Date	Pastors	Bishop	Presiding Elder
1872	S. D. Peeler	Robert Paine	E. A. Yates
1873	L. H. Gibbons	J. C. Keener	S. D. Adams
1874	L. H. Gibbons	E. M. Marvin	S. D. Adams
1875	L. H. Gibbons	H. N. McTyeire	J. S. Nelson
1876	John Tillett	H. H. Kavanaugh	J. S. Nelson
1877	John Tillett	D. S. Doggett	R. G. Barrett
1878	T. H. Edwards	George F. Pierce	L. L. Hendren
1879	A. P. Tyer	W. H. Wightman	L. L. Hendren
1880	A. P. Tyer	J. C. Keener	L. L. Hendren
1881	J. R. Scroggs	G. F. Pierce	L. L. Hendren
1882	J. R. Scroggs	John C. Keener	J. A. Cunninggim
1883	W. B. Doub	John C. Keener	J. A. Cunninggim
1884	W. B. Doub	Linus Parker	S. D. Adams
1885	W. B. Doub	John C. Keener	S. D. Adams
1886	W. B. Doub	John C. Granbery	S. D. Adams
1887	M. A. Smith	Joseph S. Key	S. D. Adams
1888	J. A. Hornaday	John C. Granbery	W. H. Bobbitt
1889	J. A. Hornaday	Robert K. Hargrove	J. T. Gibbs
1890	J. A. Hornaday	J. C. Keener	J. T. Gibbs
1891	J. A. Hornaday	Charles B. Galloway	J. T. Gibbs
1892	J. A. Lee	William W. Duncan	J. T. Gibbs
1893	J. A. Lee	William W. Duncan	W. H. Moore
1894	A. McCullen	Alpheus W. Wilson	W. H. Moore
1895	A. McCullen	Alpheus W. Wilson	W. H. Moore
1896	Z. T. Harrison	Alpheus W. Wilson	W. H. Moore
1897	Z. T. Harrison	Robert K. Hargrove	F. A. Bishop
1898	L. E. Thompson	Oscar Fitzgerald	F. A. Bishop
1899	L. E. Thompson	Eugene R. Hendrix	B. R. Hall
1900	L. E. Thompson	Henry C. Morrison	B. R. Hall
1901	L. E. Thompson	Robert K. Hargrove	B. R. Hall
1902	R. H. Broom	A. Coke Smith	B. R. Hall
1903	R. H. Broom	Warren A. Candler	J. B. Hurley
1904	R. H. Broom	Warren A. Candler	J. B. Hurley
1905	R. H. Broom	Alpheus W. Wilson	J. B. Hurley
1906	H. M. Eure	Alpheus W. Wilson	J. T. Gibbs
1907	H. M. Eure	Charles B. Galloway	J. T. Gibbs
1908	H. M. Eure	A. W. Wilson	J. T. Gibbs
1909	H. M. Eure	A. W. Wilson	J. T. Gibbs
1910	E. E. Rose	Eugene R. Hendrix	R. B. John
1911	E. E. Rose	E. E. Hoss	R. B. John
1912	E. E. Rose	Collins Denny	R. B. John
1913	E. E. Rose and H. B. Porter	J. H. McCoy	R. B. John
1914	J. M. Benson	R. G. Waterhouse	J. T. Gibbs
1915	N. E. Coltrane	J. C. Kilgo	J. T. Gibbs
1916	N. E. Coltrane	J. C. Kilgo	J. T. Gibbs
1917	N. E. Coltrane	W. A. Candler	J. T. Gibbs
1918	N. E. Coltrane	U. V. W. Darlington	J. D. Bundy
1919	G. W. Perry	U. V. W. Darlington	J. D. Bundy
1920	G. W. Perry	U. V. W. Darlington	J. D. Bundy
1921	G. W. Perry	U. V. W. Darlington	J. D. Bundy
1922	G. W. Perry	Collins Denny	R. H. Willis
1923	J. M. Wright	Collins Denny	R. H. Willis
1924	J. M. Wright	Collins Denny	R. H. Willis
1925	J. M. Wright	Collins Denny	J. D. Bundy
1926	J. M. Wright	Edwin D. Mouzon	J. D. Bundy
1927	J. H. Buffaloe	Edwin D. Mouzon	J. D. Bundy

1928	J. H. Buffaloe	Edwin D. Mouzon	W. A. Cade
1929	J. H. Buffaloe	Edwin D. Mouzon	W. A. Cade
1930	J. H. Buffaloe	Edwin D. Mouzon	W. A. Cade
1931	J. H. Buffaloe	Edwin D. Mouzon	J. C. Wooten
1932	J. A. Dailey	Edwin D. Mouzon	J. C. Wooten
1933	E. C. Durham	Edwin D. Mouzon	J. C. Wooten
1934	E. C. Durham	Paul B. Kern	D. E. Earnhardt
1935	E. C. Durham	Paul B. Kern	D. E. Earnhardt
1936	E. C. Durham	Paul B. Kern	D. E. Earnhardt
1937	L. A. Watts	Paul B. Kern	W. V. McRae
1938	L. A. Watts and D. E. Earnhardt	Clare Purcell	W. V. McRae
1939	W. G. Farrar	W. W. Peele	W. V. McRae
1940	W. G. Farrar	Clare Purcell	W. V. McRae
1941	W. G. Farrar	Clare Purcell	W. V. McRae
1942	W. G. Farrar	Clare Purcell	H. C. Smith
1943	H. A. Chester	Clare Purcell	H. C. Smith
1944	H. A. Chester	W. W. Peele	W. L. Clegg
1945	John Cline	W. W. Peele	W. L. Clegg
1946	John Cline	W. W. Peele	W. L. Clegg
1947	John Cline	W. W. Peele	W. L. Clegg
1948	John Cline	W. W. Peele	W. C. Ball
1949	John Cline	W. W. Peele	W. C. Ball
1950	G. W. Blount	W. W. Peele	W. C. Ball
1951	G. W. Blount	W. W. Peele	W. C. Ball

(Editor's Note: Dr. Cline's original listing ended with 1951. Below we have added the names of pastors, superintendents, and bishops for the period 1952-1987. Following Dr. Cline's practice, the date denotes the year in which the appointment was made.)

Date	Pastor	Bishop	District Superintendent
1952	G. W. Blount	Paul N. Garber	W. C. Ball
1953	G. W. Blount	Paul N. Garber	Offie L. Hathaway
1954	Marion C. Henderson	Paul N. Garber	Offie L. Hathaway

In 1954, Carthage Methodist Church was moved from the Fayetteville District to the Burlington District.

1955	Marion C. Henderson	Paul N. Garber	Allen P. Brantley
1956	Marion C. Henderson	Paul N. Garber	Allen P. Brantley
1957	William C. Howard	Paul N. Garber	Allen P. Brantley
1958	William C. Howard	Paul N. Garber	Allen P. Brantley
1959	Robert F. Moore	Paul N. Garber	Allen P. Brantley
1960	Robert F. Moore	Paul N. Garber	W. L. Clegg
1961	Robert F. Moore	Paul N. Garber	W. L. Clegg and E. L. Hillman
1962	Robert F. Moore	Paul N. Garber	T. B. Hough
1963	Paul W. Boone	Paul N. Garber	T. B. Hough

In 1964, the North Carolina Annual Conference added a new district. Carthage Methodist Church moved from the Burlington District to the Sanford District.

1964	Paul W. Boone	Paul N. Garber	Vergil E. Queen
1965	Paul W. Boone	Paul N. Garber	Vergil E. Queen
1966	Paul W. Boone	Paul N. Garber	Vergil E. Queen
1967	Paul W. Boone	Paul N. Garber	Vergil E. Queen
1968	Paul W. Boone	Paul N. Garber	Vergil E. Queen
1969	Arthur Phillips	William R. Cannon	Joyce V. Early
1970	Arthur Phillips	William R. Cannon	Joyce V. Early
1971	Arthur Phillips	William R. Cannon	Joyce V. Early
1972	Arthur Phillips	William R. Cannon	Joyce V. Early
1973	Arthur Phillips	Robert M. Blackburn	James H. McCallum
1974	David Moe	Robert M. Blackburn	James H. McCallum
1975	David Moe	Robert M. Blackburn	James H. McCallum
1976	Douglas Jessee	Robert M. Blackburn	James H. McCallum
1977	Douglas Jessee	Robert M. Blackburn	Clyde G. McCarver
1978	Douglas Jessee	Robert M. Blackburn	Clyde G. McCarver

1979	Douglas Jessee	Robert M. Blackburn	Clyde G. McCarver
1980	Joseph K. Bostick	Robert M. Blackburn	Clyde G. McCarver
1981	Joseph K. Bostick	William R. Cannon	J. Thomas Smith
1982	Joseph K. Bostick	William R. Cannon	J. Thomas Smith
1983	Joseph K. Bostick	William R. Cannon	James C. P. Brown
1984	Marshall R. Old	William R. Cannon	James C. P. Brown
1985	Marshall R. Old	Carlton P. Minnick, Jr.	James C. P. Brown
1986	Marshall R. Old	Carlton P. Minnick, Jr.	James C. P. Brown
1987	Marshall R. Old	Carlton P. Minnick, Jr.	James C. P. Brown

A Brief History Of Trinity College — Duke University

Any historical writings on Methodists, Methodism, or anything pertaining to the Methodist Church would not be complete without a remark about Duke University.

Duke University Divinity School has been the primary source for training of the majority of our Methodist clergy.

From 1832 to 1839, an elementary subscription school, called Brown's School House, was being operated in Randolph County, North Carolina. In 1839 and continuing until 1851 it was operated as a private academy and was called Union Institute Academy. In 1851, the school went through another transition and was called Normal College, a state affiliated training school for teachers.

It was in 1859 that it was acquired by the North Carolina Conference of the Methodist Episcopal Church, South and became a liberal arts college by the name of Trinity College.

Thirty-three years later, in 1892, Trinity College was moved from Randolph County to the city of Durham in Durham County, North Carolina.

Still later in 1924, it became Duke University with the creation by James B. Duke of the Duke Endowment. The construction of the gothic west campus, including the famous Duke Chapel, was begun at this time.

The following essay entitled, "A History of the Trinity Bell" was written by Mastin Crawford Phillips in 1860 while a student at Trinity College in Randolph County, North Carolina. This was shortly after the North Carolina Conference of the Methodist Episcopal Church, South had become controller of the liberal arts college.

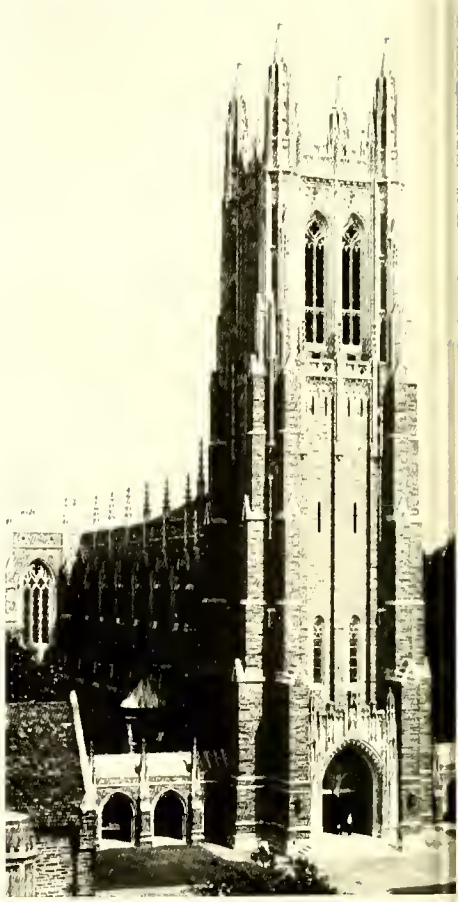
A new building had been erected and the Trinity Bell was to be mounted in its place at the top of the building. This quaint essay was written in the first person, as if being written by the ore and metal from which the bell was formed.

To complete the history of the Trinity Bell from 1860 to the present time, a span of one hundred and twenty-seven years, is somewhat interesting.

Thirty-two years after its original mounting in 1860 atop Trinity College in Randolph County, North Carolina, the college was moved to Durham, North Carolina in 1892. The bell was dismounted, transported to Durham and was remounted there on top of one of the Trinity College buildings. It remained on the school campus for the next ninety-two years. The name of the college was changed in 1924 from Trinity College to Duke University. This change did not effect the status of the bell. It remained mounted in the Duke Chapel Tower until 1984.

It was in 1984 that the old Trinity Bell, one hundred and twenty-four years old, was taken down from the Duke Chapel tower, and once again, was transported back to its original home, the site of the old Trinity College in Randolph County, North Carolina.

A memorial gazebo was built which houses the old Trinity Bell. It was on Sunday October 7, 1984 that an impressive service was held dedicating the Trinity College Memorial Gazebo and the historic Trinity Bell.



Duke Chapel stands in the center of West Campus, Duke University, Durham, North Carolina. Built in 1930, it symbolizes the merger of Christian faith and study.

NOTES ON OLD TRINITY

As the hard-working and God-fearing founding families prospered in the fertile, rolling hills of northwest Randolph County, they greatly desired a better life for their children. Education and religion were to them foundation stones of society. According to custom they instructed their children in their homes, in their churches, and in periodic subscription schools taught by itinerant schoolmasters usually after the crops had been harvested. In what is now the Trinity community, a rough log school house on John Brown's farm was utilized intermittently in the 1830s. In 1838, desiring a more permanent arrangement, community leaders employed Brantley York, a native of Bush Creek community and a well-known teacher and minister, to instruct their children. Immediate success necessitated replacement of the original building with a hewn log one in the summer of 1838, and again with a two-room wooden frame building in the summer of 1839. At York's urging, families of Randolph and adjacent counties organized an educational society with dues, voting privileges, officers, and a self-perpetuating governing board with the right to seek and receive donations. When the plan was implemented York selected the name Union Institute because the school united the Methodist community to the south and the Quaker community to the north. In 1842 York moved on to start another school, thus launching a successful career of founding academies, publishing textbooks, and preaching.

York's assistant, the youthful Braxton Craven, who was a native of the Buffalo Ford community, succeeded him as principal. For forty years Craven directed the school in its transition from a locally based academy to a state-affiliated Normal College and finally to the Methodist-related Trinity College so named in 1859 after the famed college in Cambridge, England. Craven, who was also an ordained minister, became one of the state's most respected educators. His intellect, inspiring leadership, personal financial sacrifice, and faith in Christian higher education carried the college through war-time difficulties and economic hardship.

Contrary to the experience of many nineteenth-century private institutions, when the leader, Craven, died in 1882, Trinity survived through its Methodist connection, community support, and the interim leadership of President Marquis L. Wood. Wood, too, was a native of Randolph County, as well as a graduate of Normal College and an ordained minister and former missionary to China. Upon the return of Wood to the pastorate, the trustees appointed to oversee the college a Committee of Management consisting of businessmen John W. Alspaugh and James A. Gray of Winston and Julian S. Carr of Durham. After the selection of Pennsylvania-born and Yale-educated John F. Crowell as president in 1887, a move was initiated in keeping with the prevailing faith in the "New South" to relocate the college to an urban setting. After a spirited competition among piedmont cities, Trinity opened in Durham in 1892, largely because of the generosity of Washington Duke and Julian S. Carr, influential and respected Methodists grown prosperous in the tobacco industry. In 1924, when a new university was organized around Trinity College, the name Duke was chosen to honor its principal benefactors.

Throughout the nineteenth century the fortunes of the college and community were inseparably linked. As the school's reputation grew, residents opened their doors to an increasing number of boarding students. Farming became even more important since food was needed in quantity. Businesses related to the student population grew, especially transportation services needed to make stagecoach and railroad connections at nearby High Point. The Methodist Church that served the college served the community too. Today's Trinity Cemetery began in 1859 when it became necessary to bury a student who died of typhoid fever. The cemetery marks the resting place of administrators, faculty, and students, including trustees of Duke University, who have served and been served by the educational institutions which have operated in this locale and in Durham since 1838. The gazebo we dedicate today serves as a visible reminder of the educational heritage, now in evidence worldwide, which first began in northwest Randolph County.

—William E. King
University Archivist

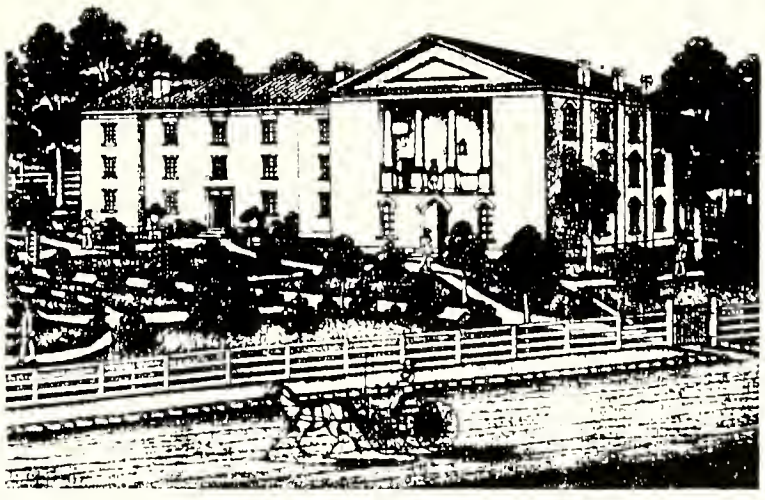
THE GAZEBO PROJECT

In August 1977 John R. Lawrence, then Superintendent of Randolph County Schools, wrote to Duke President Terry Sanford to announce that the old Trinity High School building in Trinity, N.C., erected in 1925 on the original site of Trinity College and containing materials from Old Trinity's Main Building, was to be demolished. The Randolph County Board of Education, and others, had suggested that this would be an opportune time to erect a marker commemorating the origins of Duke University. Mr. Lawrence wondered if Duke would be interested in participating.

Thus began an undertaking marked by the cooperation of persons in Randolph, Davidson, Guilford, and Durham Counties, involving the rescue of artifacts and relics from a century passed and including the feat of removing the Old Trinity bell from Duke Chapel tower. There were generous contributions of time, money, and talent.

The Trinity College Memorial Gazebo is a gift of those interested not only in the Town of Trinity and Duke University, but also in the history of higher education in North Carolina. It is on land made available by its perpetual caretaker, the Randolph County Board of Education. The columns supporting the roof once supported balconies in old Trinity High School, and before that they served a similar function in the Main Building of Old Trinity College. The iron urns originally marked the entrance to the Trinity campus. The centerpiece is the Old Trinity College bell, which once pealed with notable clarity. Two of the original ten columns, incidentally, were exchanged with Duke for the bell and are to become a historical shrine on the Duke campus.

The names of principal participants are listed elsewhere. Two, however, deserve mention: W. Roland Albertson, whose abiding interest and great energy were essential to the project's realization, and Architect Dean L. Spinks, whose talent, freely given, brought embodiment to the dream.



Trinity College, the forerunner of what was to become Duke University, operated in Randolph County, North Carolina from 1859-1892.

A History Of The Trinity Bell

My native home was in Guilford County in the Good Old State. (North Carolina) I remained there from the flood perfectly happy and contented until a few years ago when a man whose name was Fentress (a resident of that county) discovered my hiding place, dug me out and sold me to a company in New York.

I was then taken to the foundry and thrown into the furnace with some tin, zinc, and antimony and when I was melted, they took me out and and poured me into a place in the sand, which had been prepared for me, and I came out a bell as you see me with the exception of some polishing that I have since received.

I witnessed many things between the flood and the time that I was discovered, that would be interesting to you if I had time to relate them, but as my time is limited, I will pass over the scene that I witnessed between the flood and the time that this country was discovered by the enterprising men of Europe, and tell you about what I have seen and heard since then.

It was not many years after the first settlements in this country that I began to notice that the Indian tribes who roamed through this part of the country began to act as if they thought that the white man would, in the course of time, drive them from their hunting grounds, and take possession of them. Their sports were in a great measure given up and meetings of the different tribes were occasionally called, at which they would discuss the surest and speediest manner of exterminating their white intruders. It was at those meetings that all the savage ferocity of the Red Man was exhibited. They would paint and disfigure themselves until they were the most frightful objects that can be imagined. Their gesticulation at one moment would exhibit all the ease and grace of the perfect orator and the next it would be like the steady oak writhing in all the mad fury of the hurricane, and calculated to rouse the worst passions of the savage warrior.

In after years it was occasionally that I had to be witness to the death of some unfortunate being taken in battle or captured while traveling from one settlement to another. But I will not detail one of these scenes as they are very unpleasant to dwell upon, and my time is growing short.

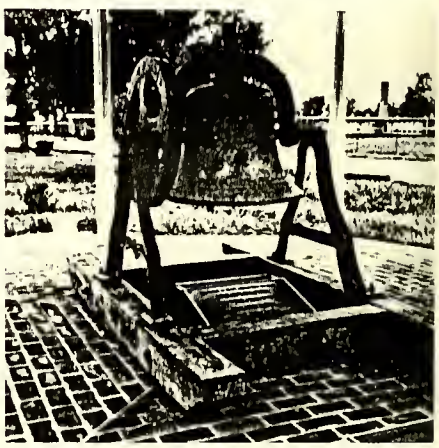
It was at the Battle of Guilford Courthouse that I witnessed one of the most exciting scenes of my life. It was there that the British now received the blow which bereft them of power in this country. I would corroborate the evidence of Lord Cornwallis with regard to this battle, but as he has been disputed by the American Historians, I will not place myself in the same condition.

I will now pass over nearly a century of my life and with a few remarks close this very imperfect sketch of my life. After I was finished and put in the market for sale, I was very uneasy for a short time about my future home. But judge of my surprise when I learned that I was coming back to North Carolina and to Trinity College. I would like to tell you some of my history since I have been here, but as I expect to graduate soon, and be promoted to the top of the new college, I will stop now, and after my promotion, I will give you full history of my life.

Mastin Crawford Phillips
Trinity College — 1860

K 3
TRINITY COLLEGE
STOOD HERE. UNION INSTITUTE. 1839, NORMAL COLLEGE. 1851, TRINITY. 1859, DUKE UNIVERSITY. 1924 MOVED TO DURHAM 1892

The State of North Carolina remembers the site of Trinity College with this marker.



Old Trinity Bell is now housed in the Memorial Gazebo.

Dedicated in 1984, the Memorial Gazebo houses the Trinity College bell. It stands near the site of the old Trinity College.

The Most Recent Past

Only thirty-seven years ago the people of Carthage Methodist Church celebrated the completion of a new church history. It was Homecoming, 1952 and former pastor (and new Carthage retiree) Dr. John Cline had finished his "Historical Sketch." Many of today's members witnessed that event and perhaps wonder how the years moved so swiftly by. Suddenly babies are now adults bringing their own children to Sunday School. Old friends are no more. The Sunday School endures and still imparts the faith. The Board of Stewards became the Official Board and is now, in Methodist jargon, the Administrative Board. You remember the story, don't you?

"The Most Recent Past" captures bits and pieces of the last thirty-seven years (and sometimes more). In eight sections, it considers history since 1952, the Sunday School, the adult choir, foreign missions, special groups for men, women, and youth and the changes in our church building and parsonage.

Here and there you will discover names of current members and a host of those who are now a part of the Church Triumphal. More than anything else, "The Most Recent Past" evokes a sense of gratitude. Carthage United Methodist Church has been blessed by God with gallant spirits who have met the challenges and built God's kingdom here among us.

The children celebrate the Vacation Bible School picnic with the release of balloons. Each June the Methodist and Presbyterian churches sponsor this event.

Stewards, Boards, Councils, Trustees

"Yet we who have the spiritual treasure are like common clay pots, in order to show that the supreme power belongs to God." So Paul wrote to his Christian friends in Corinth. Given the opportunity, he might write the same of our church leaders of the past thirty-seven years. From 1950, many people have invested time, energy, enthusiasm, and financial resources that Carthage United Methodist Church would become a spiritual treasure. As we review the minutes of the Board of Stewards, the Official Board, the Administrative Board, the Quarterly and Charge Conferences and the Board of Trustees, we discover how uncommon good comes from common people united in God's purpose.

As we begin, we must consider the business of name changes. The governing agency of each local church, in the Methodist tradition, has been known by three distinct names since 1950. Prior to the 1939 Uniting Conference and in the records of our local church, the governing agency was the Board of Stewards. The 1944 *Discipline* uses the names "Board of Stewards" and "Official Board" interchangeably. By late 1952, our church had begun using the term "Official Board." This usage continued until 1969 when, following the 1968 merger of the Methodist Church with the Evangelical United Brethren, the Official Board became known as the Administrative Board. This title is in current usage today.

What has changed very little in the same time period is function. Essentially, these responsibilities have been entrusted by the *Discipline* and local tradition to the Administrative Board: (1) oversight of all phases of the local church work, (2) establishment of the budget (including conference apportionments and pastor's salary), (3) approval of candidates for ministerial orders, (4) review and approval of the Trustee's work regarding maintenance of church buildings and property, and (5) the election of local church officers.

The greatest change in the Board's function occurred in 1968 when the Council on Ministries was created by the General Conference and introduced to our church. This Council is responsible for planning and implementing all programs of the church. Sunday School, membership care and growth, support of social concerns and worship fall into its jurisdiction. However, even the work of the Council on Ministry is subject to review and approval of the Board.

Now, we will begin the report proper. The fourth quarter conference of the Carthage Charge, comprised of Cameron, Carthage, and Center, met October 15, 1950. It was the beginning of a bright decade for Carthage, but it began with a conclusion.

Dr. John Cline's retirement was imminent. He presided over a charge of 734 members (175 of whom were reported "inactive."). Meeting at Center Church, Dr. Cline wrote in his pastor's report: "The pastor has been worse with his affliction of Parkinson's Disease, commonly known as "Shaking Palsy." In April he suffered a collapse and the churches kindly granted him a month of rest. He is stonger now, but so handicapped that he expects to retire from the active pastorate at the coming session of Annual Conference." Dr. Cline goes on to report preaching revivals at Carthage and Center as well as preaching, since the previous February, a total of 57 sermons, making 213 visits, 22 prayer services, and receiving 11 new members. He concludes the report with these words: "We thank God for all His mercies, and face the future calmly." This is a remarkable record for a man who symbolized Christian ministry to all who knew him.

November marked the beginning of a new conference year. Rev. George W. Blount was appointed pastor in 1950 and the Board of Stewards elected George D. Carter, chairman; George P. Thomas, vice chairman; Eldon S. Adams, secretary; J. L. Riley, financial secretary; and Roy Williamson, treasurer. The minutes show a balance of $61.90 on hand and an adopted 1951-52 budget of $6,000.00.

It was on this basis that the Board of Stewards launched out on an ambitious plan to become a station church; that is, a single church served by a single pastor. At the February 15, 1951 meeting of the Board of Stewards, W. B. Davis moved that District Superintendent W. C. Ball be asked to attend a meeting to discuss the possibility of Carthage becoming a station church. The superintendent appeared at the March 15, 1951 meeting. At this time, T. Roy Phillips moved the appointment of a committee, including members of each church on the charge, to study this question. At the April meeting the committee report was returned and the plan was presented to the congregation. A notation is made in the Board of Stewards minutes of July 10 that should the Carthage church become a station it could anticipate greater financial support in the sum of $1,004.00.

Of course, not everything proposed becomes reality — at least, not immediately. The Board of Stewards met August 23, 1952. At that time, it was moved to accept District Superintendent Ball's proposal to take Cameron off the charge thereby forming a two point work. The Carthage Charge would be made up of Center and Carthage churches. Obviously the plan adopted was less ambitious than the one proposed, but the church was moving toward its goal. It is with pride that the pastor's report dated October 17, 1954 announced that Carthage Methodist Church had, in fact, become a station church.

Later during 1952 we discover the Official Board (the name had been changed from "Board of Stewards") accepting the challenge of the United College Appeal. The North Carolina Conference had voted to engage in a three year capital funds crusade on behalf of higher education. This challenge sheds light on the way our church has met and overcome financial hurdles. The entire budget in 1952 was $7,973.00, of which a little less than one third was designated as pastor's salary ($2,424.00). The three year request for colleges was set at $1,200.00 or 15% of the current annual budget. How could the church assume this increase above and beyond local and connectional expenses?

The answer lies in our church's ability to go beyond the expected. Official Board chairman, T. Roy Phillips, led the Board as they accepted the entire apportionment. The first third ($400.00) would be paid by subscriptions from members with the balance to be added into the next two years' budget. The committee to collect the $400.00 in subscription was made up of Bill Sabiston, Jr., Laverne Womack, Archie Barnes, J. Q. Reynolds, Harry Davis, Roy Williamson and E. J. Burns.

This step in faith does not, however, make easier the task of maintaining the local budget. As the conference year was drawing to a close, the Official Board met October 22, 1953. The budget had yet to be met. Secretary Eldon S. Adams records the minutes of this meeting revealing the unique spirit of the church.

"The purpose of this meeting was to see what could be done about raising the balance of the budget. C. B. Shaw made a motion that the membership be divided and a list be given to each member of the board to contact. The motion was seconded by H. G. Poole. After quite some discussion, a ballot was taken on the motion and it was not carried. A motion was made by Otis Baker, seconded by Roy Williamson, that we send out another letter to all members asking them to help raise the balance on the budget. The motion carried. We all got busy and the letters were sent out. The meeting adjourned."

References thoughout the Official Board minutes paint a picture of a church whose financial goals are always a bit higher than its reach.

Financial secretary, W. L. Maness, reported on January 10, 1956 that collections for the first six months total $4,909.61. A campaign to raise funds to paint the church is underway. All but $60.00 of a needed $550.00 has been collected. During 1957 W. L. Maness reported that offerings average $197.36 each week. This average continued through much of 1958 when on October 13 the average was reported at $182.72.

It appears that occasionally the financial condition of the church caused some fear. The minutes of March 12, 1958 record a motion that the upcoming budget

Daily Vacation Bible School, 1951. (left to right)
Front: Mary Spencer, Jimmy McCaskill, Daniel Roberts, (unidentified), David Barnes, (unidentified), Steve Hardy, Tommy Phillips, Johnny Phillips.
Middle: (unidentified), Lynn Currie, (unidentified), Betty Wilson, (unidentified), Baxter Paschal, Johnny Priest, "Toby" Chaffin
Back: Dawn Baker, Ina Sue Petree, Judy Myrick, Linda Comer, Kinsey Sabiston.

An elementary Bible School Class takes a break. (left to right)
Front: Richard Bowles, Bill Mackey, Scott Riley and Bobby Wicker.
Back: Bethany Bowles, Tamara Cagle, Sherry Womack, Lisa Presley.

Photographed in 1972, this Bible School Class included (clock-wise from front, center): Bobby Wicker, (unidentified), Randy Baker, Walter Rea, Richard Bowles, (unidentified), Bethany Bowles, Tamara Cagle, Melanie Phillips and Ann Oakley. Adults standing in back include (left to right): Grace Rea, Verne Womack, and Dora Ann Maness.

Bible School Class, 1980 (left to right)
Front: Jon Carter, Jennifer Craven, Crystal Myrick, Patrick Jessee.
Back: Shawn Whitaker, Carolyn Craven, Jamie Whatley, Bill Cole.

"remain as it is." The motion passed but is followed with this statement: "The pastor informed the board that there was a need for requested increase in the budget, but was overruled by the board."

The financial picture would not be complete without a remark about the generosity displayed toward special causes and benevolent appeals of the North Carolina Annual Conference. Financial secretary, W. L. Maness, reported on June 8, 1958 collection of $10,116.59 on a general church budget of $11,353.00. Pastor's salary and travel was $4,800.00 for the year (42.3% of the total) and program operating expenses total $4,053.00 (35.7%). Remarkably, 22% of the entire budget ($2,500.00) was designated for conference benevolent works.

Methodist Children's Home, Raleigh	$ 539.24
Board of Missions	307.98
The College Sustaining Fund	615.98
Camp Don Lee, Arapahoe	76.76
Golden Cross	76.76
Methodist Retirement Home, Durham	153.50
The World Service Fund	729.78
	$2,500.00

Though dollars might be scarce, Carthage Methodist displayed a strong faith which encouraged sacrificial giving.

During 1958 discussion in the Official Board meetings turned to a new topic — a new pipe organ. On January 12, 1958, chairman George P. Thomas called the Official Board to order. The last paragraph of recording secretary Leonard Lawhon's minutes read:

"Mr. E. J. Burns presented the Board with an agreement between Colin G. Spencer, Sr. and the Board of Trustees, concerning the Spencer Organ Fund. The members of the Official Board graciously accepted the above stated agreement."

In the enclosed agreement, Mr. Spencer established a trust fund to purchase a new organ in honor of his wife, Lena Fowler Spencer. The agreement names Mrs. Spencer as one who " . . . has rendered loving and devoted Christian service to Carthage Methodist Church and the Methodist Church Conference and all the departments during her entire life, ever sympathetic with all of the church's efforts to extend Christianity to all people." What more marvelous words could be spoken; no wonder the Board quickly accepted this generous offer.

Roughly four years passed between the creation of the Trust Fund and the dedication of the organ. The next Official Board reference appears on May 15, 1960 when chairman H. Lee Thomas appointed a committee to sell the old organ. Committee members include H. G. Poole (chairman), Mrs. M. J. McPhail, A. R. Bell and H. Lee Thomas. Again on January 22, 1961, the Board heard a report from Mrs. C. G. Spencer, Jr. on reasons for selling the old organ and as to the need for a new one. No doubt it was with joy that Official Board Chairman J. Q. Reynolds announced at the meeting of October 22, 1961 that a service of dedication for the new pipe organ was set for November 19, 1961. He added that a copy of a resolution of appreciation would be sent to every adult member of the Spencer family. Mrs. Roy Williamson moved that the resolution be posted in the sanctuary. Today that resolution hangs outside the door by which the choir enters the sanctuary.

One other question significantly occupies the Board's attention — what to do about cooling the sanctuary? At its meeting of May 1, 1960, Colin G. Spencer moved that a committee be appointed to study the question of air conditioning the church. The committee named included Jud Rea (chairman), W. L. Maness, and H. G. Poole. On May 22, 1960 a comprehensive report was presented. The purchase of fans sufficient to cool the church would cost $160.00 while refrigeration units could vary in price from $3,858.00 to $6,892.00. At this point, the Board voted to call a special meeting in two weeks. Reconvening on June 5, the Board voted to defer action for one year on the project. A tally of votes

showed a count was 10 for air conditioning and 11 for deferring the project.

The many fine achievements of the period were accomplished by the dedicated laity of the church and their pastors. All but one of our pastors for the 1950's is deceased. We honor him and revere the memory of our other ministers. Dr. John Cline, who retired from the active ministry in 1950, lived later years in Carthage, passing away in 1975. He was followed by Rev. George W. Blount who served as pastor from 1950-1954. Rev. Blount currently lives in Raleigh. Rev. Marion C. Henderson served from 1955 to 1957, passing away in 1963. His successor was Rev. William C. Howard, pastor of Carthage Methodist Church 1958-1959; he passed on in 1968.

The decade of the sixties was one of changes. Often an administrative agency like the Official Board records the progress of change in building and furnishings, and it appears that this is the only work in which the church engaged. Such is not, however, the case.

Two pastors covered the decade, Rev. Robert Moore (1959-1963) and Rev. Paul Boone (1963-1969). This extended leadership linked with the conscious efforts of Carthage Methodist lay people made the era's story a happy one. One example springs from reports given by the Membership and Evangelism committee.

Charles D. Davis reported to the Official Board on February 26, 1961 on progress in preparing for the revival. He notes that three cottage prayer meetings would be held on Monday, Tuesday, and Thursday. Wednesday and Friday would be reserved for prayer meeting at the church, and a week long revival would follow. On March 24, 1961 he reports the outcome: ten homes open for prayer with a three day total attendance of 206 plus 119 combined attendance in the Wednesday and Friday church prayer services. Lay speakers for the event included R. E. Lee, W. B. Davis, Bill Sabiston, W. L. Maness, Mrs. W. L. Maness, and Wesley Caviness. This report is illustrative of the kind of efforts Carthage Methodist Church was making in the area of evangelism. Such work sparked the major effort of 1965 when R. E. Lee, leading the Membership and Evangelism committee, announced that the revival preacher would be none other than A. Purnell Bailey. The four night revival began Sunday, March 28, 1965 and even today it is remembered as the time when the sanctuary and assembly room were filled to capacity. At the April 21, 1965 meeting of the Official Board, Rev. Boone thanked all present for their cooperation and announced that the "love offering" amounted to $615.77. Average attendance was listed as 379.

Carthage Methodists celebrated the spirit and attitude of evangelism in this period. Pastor and people united to share a faith which engaged the hearts of many. Though not a period of high membership growth, the mid-sixties exhibited that the spirit of the church was in excellent condition. Perhaps the enthusiasm of the laity is summed up best by Charles D. Davis in his report of lay speaking activities filed June 30, 1966 with the Charge Conference. Following details about his work of the previous twelve months, he adds this note: "I have been deprived of my usual activity as lay speaker during the present conference year due to illness requiring hospitalization for more than three weeks and my age (I am 78 years young) and my physician and the Boss, my darling wife, have prevented me — thus far — from undue activity." His key words, "thus far," highlight a keen desire to be about the work of evangelism — a desire that none dare take lightly.

The 1960's were also a period of positive change in the area of youth ministry and involvement. The Official Board minutes reflect a flurry of activity by the Methodist Youth Fellowship in conference year 1964-65. Judy Womack served as president and reported that three members along with Miss Jane Lewis, counselor, were attending the National Convocation at Purdue University. Included in this group were Mary Spencer, Jerry Scott, and Johnny Phillips. Later in September, 1964, Johnny Phillips assumed the office of MYF president and reported at the Official Board a list of youth activities, including hay-ride and Duke football game. The MYF was to be divided along grade levels with

grades 6-8 forming a junior grouping. Mrs. Jane Caviness assumed responsibility for this group while T. Roy Phillips continued to serve as senior MYF counselor. In addition to fun activities, the records show an interest in Christian service. The Carthage MYF supported the United Nations International Children's Emergency Fund (UNICEF) each October with a "Trick or Treat for UNICEF" and an annual contribution to "My Fund," the Methodist Youth Service Fund. For 1965, the contribution to My Fund was $51.25. In 1965, Elizabeth Jernigan was elected MYF president, and Board minutes of July 18, 1965 report that she would represent the church youth at the MYF conference at Duke. Additional projects during the year were the UNICEF collection to which $90.00 was donated, and a special work by the Junior MYF. Mrs. Jane Caviness led this group in having the pulpit chairs in the assembly room covered in green velvet to match the carpet. Officers for the Junior MYF, as reported by Mrs. Caviness to the Official Board on February 27, 1966, were: president, Judy Scott; vice president, Keith Marion; secretary, Anne Lee; and treasurer, Gayla Comer.

In 1966, Susan Phillips was elected president of the Senior MYF and Marvin Gaster became counselor for the Junior MYF. During October, the senior MYF collected $100.00 for UNICEF, and at the October 30 Family Night Supper had a surprise program to honor T. Roy Phillips, who had retired after many years as serving as a youth counselor.

Much more could be reported, but these glimpses of youth at work in the church demonstrate the special degree of faithfulness and loyalty in this period.

A unique ministry to youth was begun in this period which continues to this day: the Union Pines Bible class. The May 23, 1965 minutes record that board chairman H. Lee Thomas, a former Moore County School Superintendent, announced that interested citizens had met at Union Presbyterian Church to discuss the possibility of having a Bible class at Union Pines High School. Subject to state and county approval, this group decided to secure a teacher at a salary of $100.00 monthly plus travel of $80.00 monthly. Churches in the school district were being asked to make a pledge to this budget. On a motion from L. B. Womack, Carthage voted to donate $100.00 annually. This began a long tradition. In this time the churches of the Union Pines school district have provided over $40,000.00 in support enabling hundreds of students a chance to study the Bible. What a remarkable record of co-operation and Carthage Methodist Church was a charter member of this movement.

The third phase of change came in the area of long range planning, a new but necessary endeavor which placed many new obligations on the Official Board and, indeed, the whole congregation. The Quarterly Conference of May 13, 1964 elected a "church planning committee." Members of this committee were Bill Carter, T. Roy Phillips, W. B. Davis, W. D. Sabiston, Jr., Rudy Womack and T. T. Prickett. The purpose was defined in the minutes: "to continually study the physical and material needs for the church, and to anticipate needs for the future and to report its findings to the Official Board and the Quarterly Conference."

Taking its work seriously, the church planning committee surveyed the congregation in September, 1964 to ascertain their wishes. A report of the survey was published in the January, 1965 issue of the church newsletter, "The Carthage Wesleyan Advocate." Below are the results:

I. Church Building:

1. Do you foresee the necessity or the value of relocating our church within the next 25 years?

Yes — 11	Don't know — 16
No — 59	No Opinion — 5

2. Do you believe we should obtain cushions for our church pews?

Yes — 32	No — 47

3. If yes, would you support a special offering for this cause?

Yes — 23	No — 3

Carthage United Methodist Church parsonage was built in 1922. This photograph was taken in January, 1987.

4. Do you believe the church should consider brick veneering?

Yes, immediately — 9 No — 62 Yes, in years to come — 18

5. Would you like to see our church establish a church library?

Yes — 74 No — 9

6. Do you believe we need to obtain parking facilities?

Yes — 83 No — 0

II. Parsonage:

1. Would you be in favor of relocating the church parsonage (by building a new parsonage) and using the present parsonage for a church parking lot?

Yes — 25 No — 58

2. Do you forsee building a new parsonage in the near future?

Yes, within 25 years — 11
Yes, within 10 years — 10
Yes, within 5 years — 13
No, not within 25 years — 19
No opinion — 27

3. Would you support financially an effort to remodel parsonage bathrooms, kitchen, electrical wiring, replacement of water pipes, etc. (about $5,000.00)?

Yes, in the immediate future — 21 Yes, in about 5 years — 10
Yes, sometime later than 5 years — 5 No opinion — 19 No — 17

The balance of the survey raised questions about church programs, such as homecoming, revival, religious drama, Sunday School picnic, and family night, all of which were favorably received. At the conclusion of the newsletter report, these words are found: "Ample consideration will be given all proposals and many others which have been orally mentioned since the time of the church conference that need the attention of the church planning committee, the official board, and the Quarterly Conference. The membership is encouraged to express itself to the planning committee and anyone may attend any of the meetings."

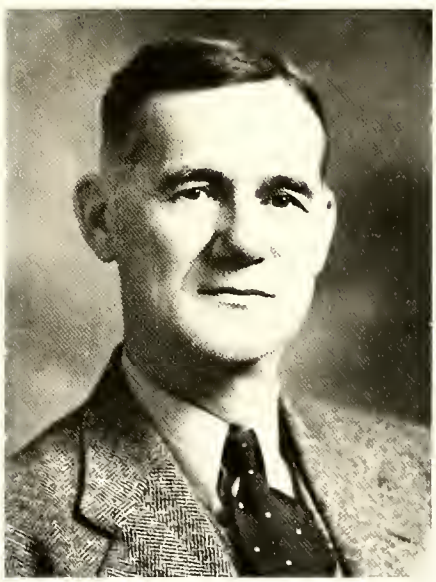
A church conference was called on September 20, 1964 in which the results of this survey were discussed. The Quarterly Conference pastor's report dated January 24, 1965 reflects Rev. Paul Boone's view: "We have great hope for the future of our church in 1965 and look forward to meeting some of the physical challenges for improved parking facilities and needed renovation in the over-all church plant and parsonage." The first major recommendation of the church

planning committee to receive action had to do with parking facilities. On June 3, 1965, Dr. Vergil Queen called to order a special session of the Quarterly Conference. Mr. E. J. Burns was recognized to present a resolution in which the church Board of Trustees was authorized to purchase 2.65 acres bordering the parsonage property, known as the R. G. Wallace homeplace, for $8,500.00. The resolution was adopted 10 aye and 9 nay. This property continues to serve as our church parking lot, though the home was removed a few years thereafter.

Needless to say, all change is not enthusiastically greeted. As one reads the results of the survey of 1964 some twenty-three years later, changes that did not occur catch the eye. Our parsonage has been remodeled, but little thought has been given to relocation.

Indeed in a report to the Trustees, Hayes-Howell Associates, an architectural firm in Southern Pines, North Carolina wrote on March 31, 1965:

> "Scheme #2 — Replace the parsonage and provide parking space. To do this would entail the construction of a new parsonage. Based on current prices, if this amount of space should be provided in the new parsonage (the total area is about 3,000 square feet), this would cost approximately $36,000, excluding the cost of land. Assuming that the lifetime of a house is 40 years and that the total cost of a new house, plus land, would run about $40,000, it would appear that the ultimate cost of repairing an old house versus a new house would be about the same in the long run."



Clyde B. Shaw (1889-1965) Miss Mattie Kate Shaw (1886-1962) The Shaws left their estate to the church, creating "the Shaw Fund" which made possible many improvements to the church.

In the same vein, even less thought has been devoted to re-locating the church or changing the look of the exterior. Happily a church library was created in June, 1970, and pew cushions arrived in the 1980's. As always, compromise is the heart of harmony. Carthage Methodist Church demonstrates a unique ability to harmonize various opinions and develop a sensible conclusion.

Much of the work which was accomplished was enabled by the generous bequest of Mattie Kate and Clyde B. Shaw. Church records show that Mr. Shaw passed away September 2, 1965. Under the terms of the will, Carthage Methodist Church received the proceeds from the whole estate; final settlement, as reported by George P. Thomas, executor, amounted to a gift of $56,335.69. The provisions of the will established a committee of three to oversee the fund. Members of this committee were George P. Thomas, Colin G. Spencer, Sr., and H. G. Poole. In the report of settlement presented to the Trustees August 15,

1967, the initial principal balance of $52,000.00 was invested to create the Shaw Fund. The interest on this fund was to be used on a matching basis (50/50) for necessary repairs and upkeep. The Shaw Fund enabled many major repairs to the church; the balance was used to help replace the church roof in 1978. Today the church parlor is known as the Shaw Room in memory of these two generous disciples.

These emphases, evangelism, youth involvement, and church planning and renovation, marked the latter 1960's and changed the church for the better. One other great change occurred in 1968 at the Uniting Conference in Dallas, Texas. There the Evangelical United Brethren and the Methodist Church merged to form the United Methodist Church. Along with a new name came a new organizational pattern. The Council on Ministries, a planning arm of the church, was created. It was a new way of doing things, for now the Official Board found its work primarily devoted to administration and review. Since the function had changed, the 1968 General Conference changed the Official Board's name to "Administrative Board."

Rev. H. Arthur Phillips led the church into the decade of the seventies, having become pastor in 1969. By 1971, the Administrative Board was engaged in an investigation of the parsonage underpinning and foundation. By June 13, 1971, the Board of Trustees asked for a called session of the charge conference. At this time a resolution was introduced to consider plans to re-model the parsonage, appoint a building committee, and authorize borrowing not more than $15,000.00. The security for the loan was to be shares of the Shaw Fund: the church would pay the loan interest and the Shaw Fund would pay back the loan principal. The motion was passed unanimously. By January 9, 1972, the Trustees reported that $10,000.00 had been borrowed and $2,732.00 remained of that amount. In addition to the renovation undertaken, the Trustee's proposed adding a carport to the parsonage.

Left to right:
Mrs. J.M. McLeod (1879-1975), Rev. H. Arthur Phillips, Jr. and Mrs. Mildred Barnes (1903-1986).

In the new decade, three men served as pastors. They were H. Arthur Phillips (1969-1974), David Moe (1974-1976) and Douglas Jessee (1976-1980). The greatest area of growth in the period came in church program and activity. The purpose of the church, as defined by the Council on Ministries, for 1978 is " . . . the increase of love for God the Father, for His Son Jesus Christ, for our fellow church members, for others in our community, for our neighbors throughout the world and the dedication of our members to bring the teachings of Jesus to bear on the society in which we live and love to the end that we may help build a world in which justice and love are more fully realized." Then follows a 26 item goals list. Some of the more prominent ones include: quarterly observance of Holy Communion, attendance at district workshops and the lay rally, encouragement of youth in conference events, the observance of Laity Day, participation in Thanksgiving and Easter Sunrise services and Vacation Bible School with First Presbyterian and First Baptist, sharing the traditional Christmas Candlelighting service, confirmation classes, taping worship services and visitation of shut-ins, Bible study, Family Nights every fifth Sunday in the month, and an attendance drive for Sunday School. These programs reflect an attitude committed to increased spiritual growth. There is a geniune concern for membership growth from new residents and a great desire for children and youth involvement. Some of this concern was born of a fear instilled by watching the children of the forties and fifties mature and leave Carthage for careers elsewhere. But beyond that, one can sense an enthusiasm that the church will be strong as long as its focus is Christ and His ministry to the larger community. An example of this strength is found in the support of the church by many families in Whispering Pines, a retirement community located several miles from the church. For in that period, many persons from that community chose this church as their own.

During 1978 steps were taken to correct the problem of a leaky church roof. At the Administrative Board meeting of July 8, 1978 it is reported that a contractor will be giving an estimate soon. During the Board meeting of

November 5, 1978, W. B. Davis reports that one estimate is in and that the Trustees are waiting for a second estimate. The treasurer reported at this time a balance of $4,632.68 in the Roof Fund. At the December 17, 1978 meeting, the Board approved a motion to replace the church roof.

This project was a mighty undertaking involving the church in a major financial effort. The roofing contract was set at $26,000.00. Moreover, it came at the time the church was being asked by the North Carolina Annual Conference to join in a capital funds campaign for ministerial pensions, the cost of which was $2,800.00 per year for three years. With great faith, the church undertook both projects and completed each 100%. The roof was completed in 1979 by the generous gifts of members and the balance of the Shaw Fund. The Administrative Board minutes of January 14, 1979 record that approximately $7,000.00 from the Shaw Fund was applied to the roofing costs.

In 1980, Rev. Joseph Bostick became pastor as Rev. Jessee received an appointment to Kitty Hawk, North Carolina. Under Rev. Bostick's leadership, the church began a tape ministry to shut-ins. Each Sunday the morning worship hour was recorded and, later in the week, an audio tape was distributed. Many repairs were made to the parsonage, indeed, Rev. Bostick completed many improvements by his own labor as a gift to the church. In 1981 pew cushions were added to the sanctuary pews. Improvements to the Fellowship Hall began in 1983 and were completed in 1984. The Spencer family gave a beautiful carillon bell system in honor of Mrs. Lena F. Spencer and in memory of Colin G. Spencer, Sr. in 1983. During this period, Norman Cagle served as Trustees Chairman. Bringing with him great experience from previous service as a trustee, he led the 1984 effort to re-roof the parsonage. This period was, obviously, one of renovation and improvement.

The outdoor ramp was added to the church in 1982, as a memorial to John Howard Myrick by his wife and family.

Rev. Bostick was succeeded as pastor in 1984 by Rev. Marshall R. Old. Coming to Carthage in June, 1984, Rev. Old brought no wife or family. He was not married. However during the Thanksgiving season, Rev. Old announced to the congregation that he intended to marry Carol Caddell Dutton, a life-long native of Carthage and member of First Baptist Church. They were married in the First Baptist Church on July 14, 1985 and continue, with sons, Donny and Eric, as our parsonage family.

Summer of 1985 did, however, bring some disturbing news. Trustees chairman, W. B. Hill and members of the Board of Trustees found severe rot in the beams and posts supporting the sanctuary and assembly room flooring.

This discovery came following a report by the church's planning committee. Reporting to the Administrative Board May 19, 1985, the Planning Committee recommended a six-fold plan:

(1) Construct a ramp into the Fellowship Hall;
(2) Use the raised platform in the Assembly Room to create rest room facilities;
(3) Convert the one first floor rest-room into a pastor's study;
(4) Convert the Library/Sunday School office into a conference room;
(5) Create a church history center in the front of the Assembly Room;
(6) Upgrade the Assembly Room into a first class chapel.

Homecoming 1985: Sanford District Superintendent, James C.P. Brown (left) joins Mr. Wilburn Shields, then the oldest active member (center), and Rev. Old, current pastor.

How could the church accomplish a rebuilding of the flooring and engage in the planning committee's proposed renovation? Perhaps "faith" is the best answer. At the Administrative Board meeting of September 9, 1985, the Trustees advised the Board that they had contracted for $200.00 the removal of insulation under the church. When that project was complete, a full examination would determine how extensive a repair was required. When the Board met on October 20, 1985, the Trustees announced that the central beam spanning the assembly room and sanctuary was badly deteriorated and in need of replacement. A new steel beam was needed. The Board voted to have Barbera Builders of Southern Pines begin the necessary work on a cost-plus basis. At this meeting, the treasurer had reported a balance in the building fund of $4,732.87.

By December, the assembly room and sanctuary were a shambles. Pews and carpet were removed. Worship services were held in the Fellowship Hall. This

project was getting larger by the day and more costly. Reconstruction of the floor during November had cost $4,072.12 which, with gifts to the building fund in that month, left a balance of $3,852.68. As the Board met on December 8, 1985, it was obvious that the planning committee's proposals would have to wait as we would have to find another way to pay the spiraling costs.

The estimated cost of finishing the floor repair was announced as $13,000.00. To renovate the assembly room with new pews and lighting plus re-carpet the sanctuary would add an additional $20,000.00, bringing estimated costs to $33,000.00. After a long discussion, the Administrative Board authorized the Trustees to borrow up to $35,000.00 to complete the renovation. It was a vote motivated by genuine faith in the people of Carthage United Methodist Church. That faith was well placed. In the ensuing months, the church borrowed only $5,000.00 and paid it back within several weeks. The total interest payment on the 1985-86 renovation amounted to less than $45.00. All costs of this project were paid by the congregation on time and in full.

The renovation of 1985-86, in addition to putting a new floor in place, gave the church a beautiful Sunday School assembly room with new pews, paint, and lighting. The sanctuary was beautiful with new carpeting and paint. A church history center was added to the assembly room. Each of these improvements were dedicated by Sanford District Superintendent James C. P. Brown during morning worship on March 29, 1987.

Little more can be said of our recent past, and, of our future, we can only dimly see. Our hope is to look to God, for faith in Him causes us to be and is our reason for existing. Thanks be to God for the people who have made this story possible. Thanks be to God for the great faith in which these people worked.

The Sunday School

The Carthage Methodist Sunday School was first organized shortly after the Civil War ended in 1865, by Mr. W. T. Jones and Mr. S. W. Humber. We do not have any specific records pertaining to the Sunday School during these first years.

Judge W. J. Adams in his book, "Methodism in Moore County," states that he attended Sunday School in the old church building and that in Sunday School the students were instructed in what he termed the "memorable trinity." This consisted of the Bible, the Methodist Catechism and Webster's venerable "Blue-Back."

The following is a list of the persons who have served as superintendents of the Sunday School from its origin to the present, a period of well over one hundred years. We cannot help but feel a strong sense of gratitude and respect for each of these who have served our Sunday School in this leadership capacity.

Mr. S. W. Humber
Mr. W. T. Jones
Mr. R. W. McRae
Mr. R. L. Burns
Mr. W. T. Farabow
Mr. A. T. Lewis
Mr. C. G. Credle
Mr. C. M. Stutts
Mr. S. J. Bradshaw
Mr. W. D. Sabiston, Jr.
Mr. E. J. Burns
Mr. L. B. Womack

In the approximately one hundred and twenty year history of the Sunday School the twelve Sunday School superintendents, as listed, would have served ten years each if the time were alloted equally. We do not have records to verify service of each of those named. The only one still living is the present superintendent, Mr. L. B. Womack ("Monk") who has served for more than twenty-five years. A record of dedicated service such as this is certainly highly commendable.

"Monk" is, perhaps, following in the footsteps of members of his family for several generations. He provided us with a little sketch which he called, "a believe it or not!" Several years ago he and his wife, Emma Burns Womack, in tracing their family histories, discovered a common ancestor about six generations back. More recently, they discovered that their maternal great grandparents were charter members of this church and are buried in adjoining plots in the church cemetery. (Mr. & Mrs. William T. Jenkins and Mr. & Mrs. Lemuel W. Muse.)

The assistant Sunday School superintendents are not all known, as our records are incomplete. But Jerrell Dutton has served faithfully in this capacity for many years. His wife, Margaret Dutton, helps in the nursery or wherever she is needed during Sunday School. Jerrell has also helped with the social concerns of the church. In particular, each Christmas for many years he has prepared fruit baskets for our shut-ins and white Christmas boxes for needy persons. They each have served with devoted dedication for many years.

Our Sunday School today is not as well attended as Sunday School used to be in days gone by. The role of the Sunday School and the worship service appears to have experienced a reversal in status during the years. Years ago when our church was on a circuit with other churches and did not have a regular morning worship service each Sunday, the Sunday School was the best attended of the two primary functions of the church. Today, with worship services each Sunday morning, some do not attend Sunday School. A brief summary of statistics of the last sixty years will confirm this trend:

Sunday School Attendance and Offering

Ten year averages, last sixty years

Year	Avg. attendance	Avg. offering
1924	147	$ 14.48
1934	143	7.20
1944	69	8.52
1954	128	113.46
1960	112	133.45
1974	65	128.66
1984	45	(merged unified church budget)

James Vann Larkin (1855-1934) was grandfather of Gladys Watson. Before moving to Carthage, Mr. Larkin was a musician in the Fayetteville Independent Light Infantry Company. He organized the first orchestra in the Carthage Methodist Church.

At some time, perhaps around the turn of the century, a small orchestra was established in the Sunday School. Mr. James Vann Larkin (grandfather of Gladys Watson) was responsible for this venture, which was enjoyed and so vividly remembered by so many. For many years an orchestra played for Sunday School and other church related events.

As some of the older ones passed on, younger players joined in this memorable custom. Some of the oldest remembered members of the orchestra were: Mr. Walter Williamson, violin, Mr. Johnny Williamson, cello or bass violin, Mr. Will Stuart, violin, Mr. J. M. Way, a horn and Mr. Aubie Way, cornet. Others.

The Samuel Wilburn Shields Sunday School Class — 1978: (left to right): J. Wilburn Phillips, S.W. Shields (1893-1987), J.L. Riley (1905-1984), Edward J. Burns (1904-1983), Alton Hayes (1905-1983), and Cecil Shoaf.

The Carthage Methodist Sunday School gathers young and old together outside the Assembly Room. The approximate date is 1917.
Front row: (on ground and seated left to right)
Gentleman and two children unidentified, Bob Sheffield, Nell Sheffield, Miss Williamson, Meta Williamson, Mildred Sinclair, Mary Spencer, Melva Cole, Oliver King, Rosa King, Tom King, Mrs. U.L. Spence, Union Spence, (unidentified), Clara Whitlock, B.F. Whitlock, Sr., Elizabeth Phillips, Estelle Phillips, and Walter Hudson Muse.
Second row: Marvin Muse, Ida Lee Way, Ethel Wallace, Mattie Sheffield, Mamie Yow, Leta Kennedy, Mrs. Ed Muse, Alice Watson, Kate Bryan, A.T. Lewis, Perry Kelly and Carson Whitlock.
Back row: Cal Stutts, (two unidentified), Joe M. Phillips, George Phillips, Willie Way, Grissom Yow, D. Carl Frye, Harold Williamson, Katie Lee Driggers, Johnny Williamson, Alton Cole, P.K. Kennedy, Beulah Womack, Mamie Williamson, Aubie Way, Blennie Williamson, Walter Williamson, Neil Stuart, Herbert Jackson, Charlie Porter, and Troy Gilmore.
In windows: Margaret Muse, Vannie Jackson (two unidentified), and Rosa Kline.

The Fannie Downing Sunday School Class — 1978: (Seated in front, left to right): Margaret Voncanon, Maggie Lee Kelly (1898-1984), Nell Lewis (1892-1985), Hazel Rea.
(Standing left to right): Mae Morgan, Carrie Crabtree, Lena Spencer (1893-1984), Julia Davis (1893-1986), Edna Williamson, Mildred Barnes (1903-1986).

Kindergarten Sunday School Class — 1965:
Seated (left to right): Teacher, Clara Bowles holding son, Richard with Kathy Prickett, Robert Boone, Bethany Bowles, Edward Lee.
Back: Bobby Hyman, Bryan Shoaf, Elizabeth Ann Boone, Wendell Boone and Teacher, "Gee" Lee, holding Walter Rea.

Sunday School Class — 1967 (left to right)
Front: Evelyn Scott, (Teacher), Henry Rea, Tim Harris, Kathy Prickett.
Middle: Wendell Boone, Edward Lee, (unidentified girl), Bryan Shoaf.
Back: Andy Lee, John Harris, Bobby Hyman, Sibyl Kivett.

Sunday School Class (left to right):
Seated: Landy Riley, Dianne Davis, Freddie Womack, Walter Spivey, Jr.
Standing in back: "Red" Carter, Billy Phillips, Alice Ann Hyman, Pauline Myrick (Teacher), Gayla Comer, Keith Marion, Lynn Prickett.

The elementary Sunday School class pays a visit to Miss Myrtie.
Standing in foreground (left to right):
Wendell Boone, Robert Boone, Myrtie McPhail (Teacher), and Henry Rea.
Standing in background (far left to right):
Tim Harris, Edward Lee, Bryan Shoaf, Randy Baker, Denise Maness and Bobby Hyman, with Grace Rea (Teacher), John Harris and Timmy Katsos.

Sunday School Class (left to right):
Front row (seated): Donna Hill, Rhonda Cagle, Elizabeth Ann Boone, Scott Marion
Back row (standing): T. Prickett, Evelyn Scott (Teacher), Mike Phillips, Andy Lee.

Confirmation Class of the Carthage United Methodist Church (1985) (left to right): These ten young people joined the church in April of that year.
Front: Kimberly Dawn Whitaker, Pamela Michele Whitaker, Kathryn Page Steed, April Gail Gilliam, Martha Ellen Gilliam.
Back: Jeremy Dutton, James Franklin Steed, III, Chad Dutton, Marvin Clay Johnson, Baxter Worth Paschal, III.

representing later years, who have been named include: Harold Williamson, clarinet, Arch and Cliff Barnes, horns, Francis McLeod, clarinet. There, perhaps, are others, but these are the ones who have been brought to our attention. Mrs. Ida Lee Way and Miss Mildred Sinclair each served as pianist of the orchestra at times.

Before moving to Carthage, Mr. Larkin was a musician in the Fayetteville Independent Light Infantry Company. He also formed a town marching band that played for church picnics at Jackson Springs and many other festivities in Carthage.

The Sunday School is, and has been for the last couple of years in particular, trying to boost participation in the Sunday School activities. An adult and also a youth assembly has been organized.

It is felt that the Sunday School plays a very important role in the life of the church. Evidence of this can be substantiated, in particular, by the confirmation classes which are a product of the Sunday School ministry. Another quote from Mr. Adams book seems very realistic and very challenging, "Without the Sunday School, the church would be anemic!"

In October, 1980, the Methodist Sunday School celebrated its two hundreth anniversary. We can think of no other more appropriate remarks to make about our Sunday School, yesterday, today, and tomorrow than those which were resolved at that two hundreth anniversary.

The Sunday School has a very important past, present and future!

— The Sunday School of the past has been one of the strongest forces in the life of the church during the last two centuries.
— The Sunday School of the present, with more than thirty-five million persons enrolled in more than two hundred thousand local churches, is probably the largest volunteer movement in the country.
— The Sunday School of the future holds the key to the future of most local congregations, for as the Sunday School goes, so goes the whole church.

The Sunday School means several things to most of us:

— Some of us think of those persons who have shared their faith with us through the Sunday School-teachers, superintendents, pastors and fellow students.
— Some of us think of those times when we truly experienced love, acceptance, and caring when we needed it most.
— Some of us think of happy and pleasant experiences — celebrating a birthday, singing together, meeting new friends, and just talking with others.
— Some of us think of new learning as we have joined with others in our study of God's Word and have examined our lives and our world in light of the gospel.
— Some of us think of the life-changing decisions we have made in Sunday School that have brought us into new or closer relationships with God and others, have helped us develop habits of prayer, Bible study, and worship, or have helped us grow in our understanding of the Christian faith and life.

The Sunday School is all of that and more!

A Sunday School Leader Of The Past

Portions of the library of Mr. A. T. Lewis (1880-1931) have been salvaged for the church historical area.

In his report as Sunday School Superintendent to the Charge Conference in the early part of the twentieth century he wrote, "We are in fairly good shape, but in need of teachers. There also is plenty of room for more attendance."

For the Sunday School opening assembly, Mr. Lewis often used material from a book entitled, "Sunday School Recitations" by E. L. Loehr. This book comprised three hundred choice selections for all occasions such as Anniversary, Easter, Children's Day, Patriotic, Flag Day, Rally Day, Harvest Time, Thanksgiving, Christmas, Little Folks, Temperance, Missionary and others.

In 1902 he had marked in this book to use, one entitled, "Anniversary" by Mrs. Frank A. Breck:

Alonza Templeman Lewis (1880-1931), Nell Harrington Lewis (1892-1985) and their daughter Jane Lewis in 1929. Mr. Lewis was Sunday School Superintendent for several years.

"Another year has rolled away —
And we are met this festal day
With smiles without and joy within,
To tell how good our God has been.

In blade and leaf and opening flower,
We've seen his wonders hour by hour;
In stormy blast, in gentle dew,
He showeth love to me and you.

Upon the ocean's heaving breast,
Or in some vale of peace and rest,
On mountain top or prairie wide
God's loving care doth still abide.

We cannot wander from his sight
In brightest day or blackest night;
With faithless heart or trusting prayer,
We meet His goodness everywhere.

He smiles on those who humbly trust —
Yet on the unjust and the just,
His blessed bounties still are poured —
And health and strength and life restored.

How good is God! how worthy He
To have our trust and loyalty!
O, let no heart its love withold
From Him whose gifts are manifold."

In 1909, he used, "Love Finds Service" by Eben E. Rexford:

"What shall I bring to offer at Jesus' feet today,
To prove how much I love him, my debt to partly pay?
All sinful and unworthy, I come with empty hands,
And say, "Dear Lord, thou knowest," and know he understands.

But wherefore empty-handed? Today the harvest waits,
And we can all be reapers upon the Lord's estates.
Each heart will thrill with gladness, if at the day's decline
It has a sheaf to offer, with "Master, mine is thine."

The heart that loves the Master, some work for Him may find,
It may be in the byways, and of the lowliest kind,
But He will count it worthy, and though the gift be small,
He knows the love behind it, and that is best of all."

And this one, perhaps, used on Annual Sunday School Day:

"A PLAN"

"I wonder what the man who first invented Sunday Schools would say
If he could only come along and see us gathered here today.

Don't you believe he would be surprised to see how big the work has grown
That more'n a hundred years ago he started by himself alone?

And only think how pleased he'd be when we would say, "That isn't all. Although there are so many here of Sunday scholars, large and small,

Through all our land are thousands more."
I guess his eyes would open wide, indeed, I think he'd be so glad
I shouldn't wonder if he cried.

Well, we are glad.
Our Sunday Schools are happy places to us all."

Other articles in his collection which have been placed in the church are: "Official Calendar of the Sunday School" (1925) by M. W. Brabham, "The Small Sunday School, its Plans and Work" by L. F. Sensabaugh (1925) and "The Church and the World Parish" by E. T. Clark (1929).

Official Calendar Of The Sunday School — 1925

The following special occasions have been officially designated by the General Sunday School Board for general observance.

"WHATEVER YOU WOULD PUT INTO THE LIFE OF THE CHURCH MUST FIRST BE PUT INTO THE SUNDAY SCHOOL" Ninety-five percent of all church workers come through the Sunday School.

1. Annual Campaign of Sunday School Evangelism (January, February, and March, culminating in Decision Day and Easter)
2. Decision Day (Some time preceding Easter Sunday)
3. Easter (This time is recommended for the reception of new members into the Church)
4. Sunday School Day ("The third Sunday in April or as near thereto as practicable" is the phrase of the *Discipline*)
5. Mothers' Day (Second Sunday in May)
6. Missionary Day (The fourth Sunday in each month.)
7. Patriotic Day (Sunday on or preceding the 4th of July)
8. Promotion and Training Day (Last Sunday in September)

Calder M. Stutts (1878-1956) served as Sunday School superintendent for several years.

M.M. Way (1910-1973) served as Sunday School treasurer for several years.

9. Rally Day (Second Sunday in October)
10. Children's Week (Any week in October)
11. Thanksgiving Day (Sunday preceding or following Thanksgiving)
12. Christmas
13. Installation Service (Annual installation of all officers and teachers of the Sunday School, preferably early in the conference year)
14. Membership Campaign (Whenever most suitable, but the time from September to January, preceding the Campaign of Evangelism, is recommended)

The Music Ministry

When thinking or commenting about the choir at the Carthage Methodist Church, words seem very inadequate to express just what the choir means, and has meant, to the church.

Through the years many loyal and dedicated people have contributed their time and talent to this ministry. It seems that, all during the years within the remembrance of anyone living today, always there have been outstanding members with beautiful voices who have shared their talent and strengthened our faith with their performances.

Many times I have thought, at the close of an anthem or solo, that one could feel very blessed if the service should suddenly have to end there. Then there are the special progams during the years, the Christmas Candle Light service, the Great Methodist Day of Singing, the special Palm Sunday or Easter services, the fourth of July programs with their patriotic theme. Outstanding performances have been rendered through the years involving many people, far too many to attempt to list their names.

The comments about the choir, from time to time, from many visitors are always highly complimentary and make one feel very proud. When returning to our church, after visiting other churches, the great appreciation of our choir can be felt even more strongly.

Although it requires the combined effort on the part of several coming together to produce these results, much of the credit must go to the director and the organist. For several decades Leah Spencer has served as organist and has thrilled and delighted us many times with her superb talent. For years prior to that Mrs. Myrtie McPhail favored us with her many beautiful renditions. In more recent years we have been very fortunate to have Nancy Eaton as a very capable substitute when Leah had to be away.

Emma Womack has directed the choir for many years. For several years, we have been very fortunate to have Faye Carter fill in as director in Emma's absence. With all of these especially talented leaders, it is no wonder that our choir is outstanding.

When Emma Womack related to me the circumstances preceding her beginning as director of the choir, my first thought was, "God does work in mysterious ways!" My next thought was, how fortunate for the church and all of us that he does!

In November 1943, Emma Womack, the young wife of L. B. "Monk" Womack, was anticipating the birth of their first child. Unfortunately, there were complications which caused uncertainty as to the well-being of the child as well as herself. After three long days and nights of waiting in the hospital, Emma confesses that she "bargained" with the Good Lord, promising Him that she would follow any plan He might have for her if He would help her to produce a healthy child. On November 9, a hale and hardy Gary Burns Womack weighed in at nine pounds, ten ounces.

At that time, a new pastor in the Methodist Church arrived on the charge in the fall of the year after Annual Conference instead of in June as is the present day custom. So one day, while Emma lay in the hospital recuperating, she looked up to see a strange man standing at her door. He quickly identified

Carthage Methodist Church Choir in 1946: (left to right):
Row 1: Kathleen Felton, Joan Mathis Fletcher, Jane White, Myrtie McPhail (organist), Lorraine Petty.
Row 2: Mabel Baker Caddell, Alfreda Baker McClune, Eloise Mathis Gorski, Maxine Jackson Auman.
Row 3: Jerry Muse Phillips, Lena Spencer, Fanny Downing, Emma Womack (director), Betty Thomas, Jane Davis Hutchins, Laura Sue Mathews.
Row 4: Calder Stutts, Hazel Ann Adams Barber, Joyce Womack Auman, Nell Flinchum Frye, T. Roy Phillips.
Row 5: A.D. Way, Jr., Eldon Adams, Colin G. Spencer, Sr., Monk Womack.

Carthage United Methodist Church Choir in 1987: (left to right)
Row 1: Leah Spencer (organist), Kay Davis, Faye Carter, Shannon Cagle, Diana Cagle, "Gee" Lee, Marshall Old (pastor),
Row 2: Edna Williamson, Patricia Whitaker, Alice Ann Hyman, Emma Womack (director), Jerry Phillips, Nancy Eaton, Karen Zeh,
Row 3: Bobby Hyman, L.L. Marion, III, Bob Lee, Ed Comer, "Monk" Womack, Keith Marion.

Carthage Methodist Church Choir in 1950: (left to right)
Myrtie McPhail (organist)
1st Row: (staggered) Emma Womack (director), Kitty Cline, Edna Williamson, Betty Thomas, Kathleen Felton, Jean Muse, Leah Spencer, Lena Spencer, Eloise Gorski, Doris Davis, Emma Paschal, Sadie Marie Frye, Dot Womack, Laura Sue Mathews.
Back row: Eldon Adams, Eva Frye, Cal Stutts, Joan Mathis Fletcher, George Wilson, Ed Comer, Wesley Caviness, Monk Womack.

himself as Rev. H. A. Chester who had just been assigned to the Carthage Charge. During their conversation, Rev. Chester commented on the fact that he was searching for a choir director and had been told that she had received training along that line. He asked her if she would consider taking the position as soon as she was able to do so.

Emma told me that she did not have to ask for time to think it over; she immediately knew that this was her assignment and she had every intention of fulfilling her part of that very special "bargain."

Thus during the almost forty-three years since that time, with the exception of time off for the births of two additional sons, Emma Womack has "given of her best to the Master" through her expertise in leadership in the ministry of music which is so meaningful to all of us.

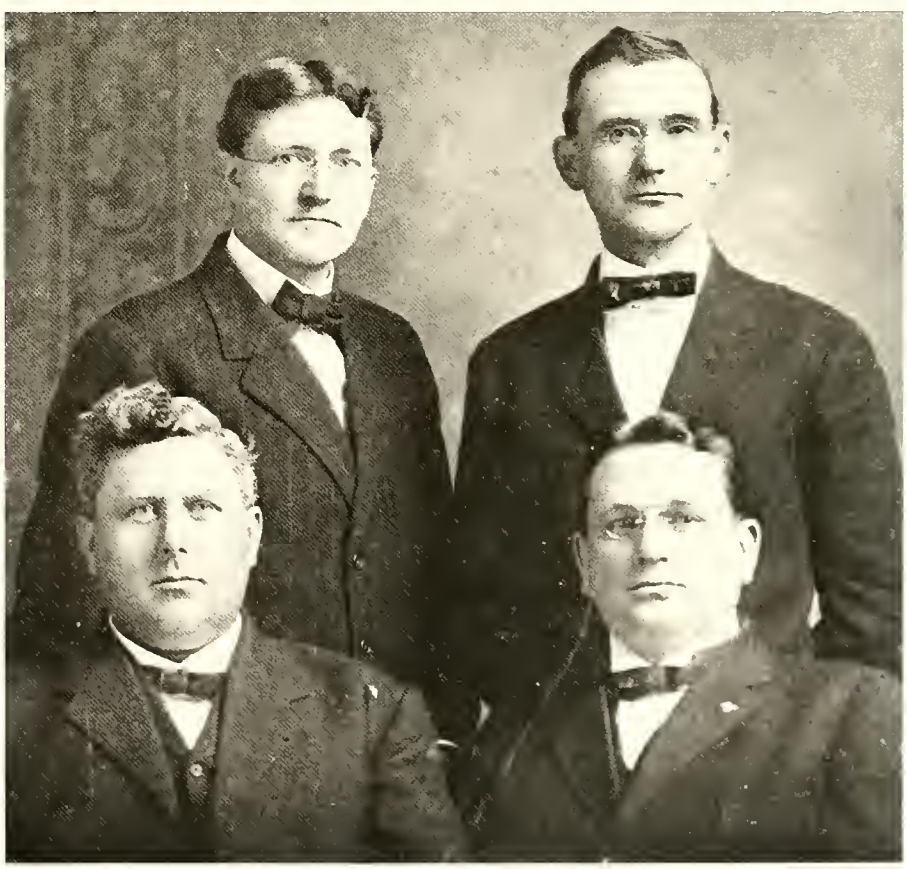
A Former Choir Member

The North Carolina Methodist Conference, at one time, had what was termed "The Conference Quartet." The original quartet was composed of the following: 1st bass, Rev. Asa Joseph Parker (10/6/1867-8/31/1937), 2nd bass, Robert Mastin Phillips (4/21/1865-4/2/1913), 1st tenor, Rev. Charles Edward Vale (5/21/1876-8/8/1918), 2nd tenor, Rev. James Henry Frizelle (5/8/1865-8/7/1938).

The quartet was always in demand to sing for church meetings including the annual Methodist Conference. In 1909, they traveled to Seattle, Washington to sing for a great Epworth League Convention. (This information from "North Carolina Annual Conference *Journal* of Proceedings, 1938")

Robert Mastin Phillips (above) was a member of the Carthage Methodist Church. At the time of his death in 1913, he was associate editor of the Greensboro Daily News. He had been a member of Carthage Methodist Church choir for many years. His singing is still remembered by some of the older members.

At his funeral in his home church his chair in the choir was draped in black.



The original North Carolina Methodist Conference Quartet in 1910:
(left to right)
Front: Rev. A.J. Parker (1867-1937), Robert M. Phillips (1865-1913)
Back: Rev. J.H. Frizelle (1865-1938), Rev. Charles E. Vale (1876-1918)

Gifts To The Music Ministry

The Colin G. Spencer, Sr. family will always be remembered in the Carthage Methodist Church for their many contributions to the music ministry of the church.

Colin, Jr. shares with everyone the following: "I remember as a boy of eight years old, my duty to the church was to sit behind a screen and pump air into the bellows of the church organ. At that time the organ faced the back wall of the choir loft. My mother, Lena Fowler Spencer, was the organist. Two things I especially remember, the hot summer days with no air conditioning and the good old Methodist singing. By the time the sermon came I was ready for a nap. As the preacher wound up his sermon, Mother would awaken me with some gentle kicks on the shins to warn me that it was time to pump, filling the bellows in time for her to play the organ for the closing hymn and the ending of the service."

For several years afterwards the church used an organ with foot pumps. When that wore out, for an interim, a piano was used. It was approximately 1944 when the church purchased an old Conn theater organ.

In early 1959 Dr. Colin G. Spencer, Sr. asked the Schantz Organ Company from Orrville, Ohio to come look at the church sanctuary, and he hired the Widener engineers to come measure every nook and corner of the choir loft. The Schantz Organ Company began the two year process of building the organ. The organ installation was completed during the year 1961.

At a special dedicatory ceremony and recital on November 11, 1961, the organ

The Blessing

and

Dedication of the Organ

Dedicated to the Praise of God by Colin G. Spencer
To Honor His Wife, Lena Fowler Spencer

CARTHAGE METHODIST CHURCH

November 19, 1961 — 4:00 P. M.

MINISTER
The Rev. Robert F. Moore

CHOIR DIRECTOR
Mrs. Laverne B. Womack

ASSISTANT MINISTER
Dr. John M. Cline

ORGANIST
Mrs. Colin G. Spencer, Jr.

ASSISTANT ORGANIST
Mrs. M. J. McPhail

USHERS (Grandchildren of the Donor)

Colin George Spencer, III
Donald Roy Spencer
Stuart Seldon Verch
Allen Hale Verch

was dedicated to the glory of God, in honor of Lena Fowler Spencer, and officially presented to the church.

Mrs. Colin G. Spencer, Jr. (Leah) has been organist for the church for many years. Her service in this capacity has touched and inspired many lives on many occasions.

On Easter Sunday in 1982, the Colin G. Spencer family presented the carillon bells to the Carthage Methodist Church, to the glory of God, in honor of Mrs. Lena Fowler Spencer and in memory of Dr. Colin G. Spencer, Sr.

The carillon tape system has amplified speakers mounted in the bell tower with a clock control which allows the bells to play at 12:00 noon and 5:00 p.m. daily. Thus the beauty can be shared with many others in the community.

It can truly be said that the Spencers, in accordance with the *Methodist Discipline,* and the vow taken when becoming a Methodist, . . . "have been loyal to the Methodist Church and uphold it by their prayers, their presence, their gifts, and their service."

Advance Foreign Mission Program

Carthage United Methodist Church has been involved in missionary enterprises over many years. Since 1978, however, our church has been a sponsor of Dr. and Mrs. Lyman Hale of Seoul, Korea. We and many other churches make an annual contribution toward salary support. Our current annual gift is $1,200.00.

On April 24, 1978, Rev. Douglas Jessee wrote these words in a church newsletter:

"Last year our Council on Ministries suggested and our Charge Conference approved the involvement of our church in missionary salary support for the year 1978. This was a significant attempt on the part of our church to increase its missional outreach; $750.00 was set aside in our budget for this program.

We are now happy to report that we have a family, Dr. & Mrs. Lyman Hale of Seoul, Korea. The Hales were one of five families suggested for potential support by the Board of Global Missions. They were selected by our committee on missions, comprised of Mrs. Dot Womack, chairperson, Mrs. Grace Voss, Mrs. Jean Riley and Mrs. Ann Comer.

Dr. Hale was born and reared in China. He graduated from Syracuse University, and Syracuse Medical School. He worked as a thoracic surgeon at Mt. Edgecombe, Alaska, before becoming a missionary in 1959. Since that date he has worked at Severance Hospital in Seoul, formerly as a thoracic surgeon, and presently at the International Clinic, where he both treats and refers patients and conducts visa medical examinations. Also he lectures on thoracic surgery and works on hospital committees.

Mrs. Neva M. Hale was born and reared in New York. She graduated from Syracuse University, and earned her master of nursing degree from Yale University. She manages the Western Diet Kitchen at Severance Hospital. She has been involved in the promotion of the Girl's Welfare Association, an oganization devoted to the rehabilitation of prostitutes, and aid to unwed mothers. She is the corresponding secretary of the Korea Association for Human Relations Training.

Dr. and Mrs. Lyman Hale, missionaries in Seoul, Korea, have received financial assistance from Carthage United Methodist Church since 1978. The Hales are retiring from active service in June, 1987.

Our church will be in continual communication with the Hales. We want to know as much about their work as possible. Hopefully it won't be too long before they can be in the States and can visit us. If anyone desires to write to them, their address is Methodist World Mission — Korea, P. O. Box 740, Kwanghwamun, Seoul, 10, Korea."

Dr. and Mrs. Hale are retiring during 1987 after many long years of service. Our Council on Ministries is seeking another missionary to support beginning in 1988.

Methodist Youth

No church should neglect its youth and the Methodists of Carthage have had a long history of strong youth ministry. Of course, the definition of "youth" has changed over the years. Earlier the *Discipline* defined a youth as any person between ages 12-23. Today that range is 12-18. The purpose of local church youth organizations has, over the years, been to provide opportunities for Christian education (including Bible study and practical application of the Christian faith), service to church and community and fellowship activities for group members.

The earliest youth organization at Carthage Methodist Episcopal Church, South was called Bright Jewels. It was organized in 1878 by Mrs. W. T. Jones. It appeared to have included very young children. There are few records of this group and no minutes. The Charter members included the following: Della Humber (1868-1927), Fannie Cox (1868-1951), Sallie Frizelle, Virgil Kelly, Braxton Shields, Lena Muse, Nannie Muse Williamson (1871-1955), Lelia Jackson, Ida Stewart (1877-1961) and Blanche Stuart (1875-1883).

Again in 1913 Mrs. W. T. Jones organized a youth group called The Mary Adams Society. Mrs. Adams was the wife of Rev. S. D. Adams. This group consisted of older teens. Included among the members were Leon C. Larkin (1894-1971), Pearl Stutts, Clarence Stutts, Wilburn Shields (1893-1987), Eldon Adams (1894-1964), Hiram Adams, Paul Waddill (1896-1944), Thomas Black, Helena Harrington (b. 1899-), Maida Stutts, Harold Williamson (1899-1955), Fred Downing, Will Jenkins and Bruce Jenkins.

The next youth group of the church was the Junior Epworth League. Epworth was the English village in which John Wesley lived as a boy; his father, Samuel, was the local Anglican priest. This name identified all young Methodists with the spiritual leader of our denomination.

The Junior Epworth League was organized at Carthage on March 13, 1927 under the leadership of Mrs. Wilburn Shields, who held the office of "Superintendent" and Mrs. J. M. Wright, who was "Junior Assistant Superintendent." Below is a transcript of the minutes of this organization meeting. The secretary was Charles Sinclair, Jr.

"At the first meeting of the Junior Epworth League on March the thirteenth the roll was called and ten answered. 'The Old Rugged Cross' was the first song sung. This being followed by a prayer by the Superintendent; this ending by the Lord's Prayer in concert. 'The Beautiful Song' was then sung after which the superintendent gave a five minute Bible drill. Then told the story 'The Oyster and the Crab' based on scripture."

"The Superintendent, Mrs. Wilburn Shields, then explained the different departments of the work. One new member was received and the following officers were elected: Arla Wynn Gibbs, President; Charles Sinclair, Jr., Secretary; Mary Worthy Spence, Treasurer.

Committee on Recreation and Reading: Wilma Frye, Mary Jackson Yow, L. L. Marion, Jr., and Colin Spencer, Jr.

After another song, the meeting was closed with the League Benediction."

The eleven attending that organizational meeting are listed below. Those marked by an asterisk are current church members.

Arla Wynn Gibbs	*Charles T. Sinclair, Jr.	Mary Worthy Spence
Mary Jackson Yow	*L. L. Marion, Jr.	*Colin Spencer, Jr.
Mary Fowler Spencer	*Elizabeth Ann Spencer	A. D. Way, Jr.
Eula May Morgan	*Eloise Way	

Meetings were held each week, often after Sunday School. Hymn sings, devotional lessons, memorization of Bible verses, Bible drills, and talks by adult leaders were the main order of business. The largest number attending any meeting appears to have been 22, with an average of 10-13. A collection was received each week, averaging 3 to 4 cents per member.

Christmas is a young person's favorite time as testified to by this 1951 (approximate) Nativity scene.
Left to right: (standing) Jimmy Kirby, Mickey Davis, (kneeling) Yates Williamson, (Mary) Frances Phillips, (angel) Hilda Cagle, (unidentified), (kneeling) Jack Phillips, Carl Goolsby, Robbie Felton and Lamar Chester.

CARTHAGE GROUP were recent visitors to the Appalachian State Teachers College campus. The young people had lunch in the college cafeteria, toured the campus, attended a football game in Conrad Stadium and were house guests of T. Roy Phillips for the weekend at his summer home in Boone. In the picture (l-r) 1st row, are Carol Dutton, Sharon Maness, Ronda Cagle "mascot", Donna Lee Moore, Mary Lou Lee and Martha Phillips. On 2nd row (l-r) are Julia Carter, Susan Phillips, Judy Cagle, Linda Comer, Sarah Phillips, Mary Spencer and Beth Myrick. On 3rd row (l-r) are Tommy Phillips, Donald Spencer, Johnny Phillips, David Dutton, Bobby Lee and John Whitlock. On the 4th row (l-r) are Byron Hill, Mrs. Robert Moore, Denny Dutton, Mrs. Norman Cagle, Jimmy Branch, Bruce Comer and John Frye. On the 5th row (l-r) are Bob Allen, ASTC director of foundations; Dr. W.H. Plemmons, ASTC president; Norman Cagle, of Carthage; H.R. Eggers, ASTC registrar; and T. Roy Phillips of Carthage. (1963)

T. Roy Phillips was the leader of the Methodist Youth Fellowship for many years.

Christmas Day, 1927 fell on Sunday. Below are the minutes for that day detailing the church's Christmas program presented by the League.

"Sunday morning, December the 25th being Christmas, the Junior Epworth League rendered a Christmas program publicly immediately after Sunday School. A. D. Way, Jr. being the leader. 14 members present.

The first number on the program was a Christmas poem by Helena Morgan, next a reading entitled "Our Christmas Morning" by Mary Worthy Spence and "Glad Tidings" by William Buffaloe. This was followed by a prayer by A. D. Way, Jr. Next Eloise Way told the story of how they celebrate Christmas in Holland; how they celebrate Christmas in Japan by Mack Whitlock; how they celebrate Christmas in Mexico by Helen Miles and how they celebrate Christmas in Poland by Emma Muse Burns. Collection 40 cents.

The meeting closed with the League Benediction."

The membership of the Junior Epworth League from March 13, 1927 — February 5, 1928 included 43 youth whose names are in the League Secretary's Record Book. They include Arla Wynne Gibbs, Charles Sinclair, Jr., Mary Worthy Spence, Wilma Frye, Mary Jackson Yow, L. L. Marion, Jr., Mary Fowler Spencer, Bascom Muse, A. D. Way, Jr., Eula May Morgan, Helena Morgan, Eloise Way, Emma Muse Burns, Hoover Carter, Laverne Womack, Johnnie Stutts, George Gibbs, Frances West, Randolph Speight, Helen Miles, Rose Underwood, Glenn Rowe, Jr., Mack Whitlock, Kelly Baker, A. E. Underwood, George Muse, Eloise Bowers, Lena Davis, William Buffaloe, Jack Miles, May Cherry, Wilma Gilmore, Mabel Gilmore, Alice Garner, Jay Sprinkle, Sarah Marson, Lena Bowers, Colin Spencer, Jr., Elizabeth Ann Spencer, Joe Gilmore, Anna Lee Myrick, June Frye and Bascom Frye.

When in 1939 the Methodist denominations merged, a new name was given the youth organization. It was called simply Methodist Youth Fellowship and was known in most churches as "MYF." In the late 1950's and early 1960's, the Quarterly Conference required the completion of a report by the MYF President. Unfortunately this practice was discontinued, but our church has reports for 1956, 1957, 1961, 1962, 1963 and 1964.

Gail Kirby completed the 1956 report and indicated that senior youth (those aged 15-17) participated in Sunday evening meetings, attended sub-district meetings, Louisburg Assemblies, and Duke University Conference and cleaned the church cemetery. The adult leader was S. J. Bradshaw.

MYF President Robbie Felton submitted the 1957 report. Six new members had joined for a net gain of 3. The total number of adults working with youth was 6, including all Sunday School teachers. A charge-wide prayer vigil had been conducted during the year to deepen spiritual life. Copies of the church bulletin and "Upper Room" were mailed to youth in college and the armed forces.

Between 1958 and 1961 no reports are available. In 1961 and 1962 Sandra Cagle was elected President. From these informative reports, we learn that the church had 33 youth with 27 active in MYF. The average youth attendance for Sunday School was 30 and 25 attended most MYF meetings. Contributions to My Fund, the youth's mission gift, were $50.00. During the year a visit to High Point College was made. T. Roy Phillips served as youth division superintendent. Officers for the year were President, Sandra Cagle; Vice President, Tommy Phillips; Secretary, Jane Womack; Treasurer, Mary Spencer; My Fund, Nancy Hayes; Program Leaders, Gary Womack, Larry Davis, Linda Comer and Judy Myrick; Publicity, Denny Dutton; Recreation, Kinsey Sabiston and Paula Myrick. Adult Leaders were T. Roy Phillips, Colin Spencer, Jr., Mrs. Colin Spencer, Jr., Mrs. Hilda Branch, Mrs. Jerrell Dutton, and Miss Jane Lewis.

In 1963 Paula Myrick presented this picture of the Carthage MYF. Twenty-nine youth attended weekly Sunday School and 21 participated in MYF. A youth council met monthly. W. L. Maness was youth division superintendent. New officers included President, Paula Myrick; Vice President, Linda Comer; Secretary, Judy Myrick; Treasurer, Denny Dutton; and Publicity Chairman,

Mary Spencer. Program leaders included Nancy Hayes, Judy Womack, William Maness, Byron Hill, and Jerry Scott. The adult leadership remained unchanged.

Our last report was filed by Linda Comer in 1964. Seventeen youth actively attended MYF each Sunday evening. The youth contributed $ 54.00 to My Fund. Mrs. Jud Rea served as youth division superintendent. Officers for the year were President, Linda Comer; Vice President, Johnny Phillips; Secretary, Judy Myrick; Treasurer, Mary Spencer and Publicity Chairman, Denny Dutton. Program leaders were Judy Cagle, Sarah Phillips, and Verne Womack. My Fund leader was Susan Phillips. The newest adult leader was Mrs. Wesley Caviness.

In the years since 1964 youth actvities have changed though the central focus has not. Now called United Methodist Youth Fellowship (since 1968), Carthage young people continue to live up to the example set by earlier youth. Contributions to the Youth Service Fund (the name used now for missional giving) were $100.00 in 1986. Average attendance stood at 12 youth. UMYF members visit in area nursing homes, serve after-church luncheons, oversee yard sales, and sell Christmas trees annually. UMYF Presidents in recent years have been Tamara Cagle (1983-84), Tripp Carter (1984-85), Shannon Cagle (1985-86) and Carolyn Craven (1986-87). The Sanford District of the United Methodist Church honored Shannon Cagle in 1986 and Carolyn Craven in 1987 as Outstanding High School Seniors. The Carthage UMYF has in recent years traveled to Disney World in Orlando, Florida and Williamsburg, Virginia. In each year since 1984 the youth have conducted a youth worship service, taking leadership for the 11:00 o'clock morning service. Adult leaders in this period included Diana Cagle, Tamara Cagle, Shannon Cagle, Patricia Whitaker and Marshall Old. In 1986 the UMYF gave one of the ten new pews placed in the Sunday School Assembly Room.

Currently Carthage United Methodist sponsors a Cub Scout pack, Weblos unit, and Boy Scout Troop. Many boys from the whole community participate. Though this sponsorship is new, the church has a long history of leadership in scouting. Three boys from this church have attained the rank of Eagle Scout. They are Lee Caviness, Byron Hill and Larry Davis. In 1963 five young men, after a great deal of work, received the God and Country award. Byron Hill, Larry Davis, Denny Dutton, Lee Caviness, and William Maness made up this group under the leadership of Rev. Robert F. Moore. Under the leadership of Rev. Paul W. Boone in 1969, L. L. Marion, III, Freddie Womack and Keith Marion received their God and Country awards.

In 1963, the following young men received Scouting's "God and Country Award" under the leadership of Rev. R.F. Moore, pastor.
Front: Denny Dutton, William Maness,
Back: Lee Caviness, Larry Davis, Rev. Moore, Byron Hill.

Three scouts of Carthage Troop 852 were recipients of "God and Country Awards" presented in special ceremonies in April, 1968 in the Carthage United Methodist Church.
(left to right)
Front: Keith Marion, L.L. Marion, III, and Fred Womack
Back: Mr. and Mrs. L.L. Marion, Jr., Rev. Paul W. Boone, pastor, and Mr. and Mrs. L.B. Womack

Methodist Women

Through the years since the organization of the Methodist Church in America, women have played an important role in the church. Periodically, during this time, the name of the Methodist women organizations has changed but the common goal today, as it was in the beginning, is "People helping People."

The following is a summary, compiled from records available, depicting the history of Methodist women in Carthage.

The Ladies Aid Society of the Carthage Methodist Church was organized in 1878 and was the first organization of women in Carthage and perhaps Moore County.

The idea of such a society was suggested to a few Methodist women by the late Rev. H. P. Cole, then a member of the North Carolina Conference. Rev. Cole was a son of Mrs. Elizabeth Cole at whose home a few ladies, while calling on her, agreed to band themselves together to work for the benefit of the Methodist Church and parsonage.

A few days later these ladies together with several others met at the home of Mrs. S. W. Humber, who was a sister of Rev. Mr. Cole. In what might later seem a crude way, was effected an organization which they christened Methodist Ladies Aid Society. Among the charter members and leaders were Mrs. S. W. Humber, Mrs. Fannie McNeil, Miss Winnie Jenkins, Mrs. Adelaide Cox and Mrs. E. P. Sykes.

The membership fee was fixed at ten cents per month for married women and five cents for widows and unmarried women. Meetings were held monthly in different homes.

The first enterprise launched by this group was called a "Dime Party." A dime was charged for everything on sale. A brass band from Fayetteville was engaged. Ice cream freezers were borrowed from Fayetteville. The first ice cream ever offered to the public in Carthage was served at this "Dime Party." Many beautiful cakes were sold and many other items. The venture was considered a great success as a little more than one hundred dollars was netted.

About 1874, which was a few years before the Ladies Aid Society was organized, the old parsongage was sold and the present site was purchased and a new parsonage built. At least, it was completed enough for the pastor at that time, Rev. L. H. Gibbons, to move into it. (Rev. Gibbons served the church during 1873, 1874 and 1875). Several years elapsed before it was totally completed.

The amount realized from the sale of the old parsonage was not sufficient to buy the new site and build the new parsonage, so there was a debt on the new one. Due to the fact that the court house burned after this, no record of the amount of this debt is known. It is certain though that in 1879 or 1880, during the pastorate of Rev. A. P. Tyre that Mrs. Louisa A. Goldston, a member of Tabernacle Church which was then on the Carthage Circuit, gave two hundred dollars to help pay off the parsonage debt. Also, at this time, she lent the Ladies Aid Society of Carthage three hundred dollars which was applied on the parsonage debt.

Mrs. Goldston, at that time, was in easy circumstances financially, but later had reverses, so it turned out that the money she lent to the Ladies Aid Society was paid back at a time when she really needed it to buy necessities, and thus the loan proved to be her best investment. After all the money had been paid back to her, committees from the Ladies Aid visited her several times and carried provisions to her, both substantial and dainty. As long as she lived, members of the Ladies Aid visited her occasionally and sent her provisions.

Work done on the parsonage from time to time to complete it was paid for in part by the Ladies Aid, and from the very beginning all furniture added to the parsonage was supplied by the women.

Money was raised by giving ice cream suppers, concerts and plays. Later there were lectures by Ralph Bingham and Henry Blount, and perhaps others.

Few records were kept in these early years and it was not until the year 1885 that the society adopted a Constitution and By-laws. These were drawn up by Rev. W. B. Doub, pastor of the Carthage Circuit, at that time.

The Ladies Aid Society from the years 1886 to 1899, a period of twelve years, raised a total sum of $936.10, which was used for church and parsonage improvements.

"I suppose you people in Carthage feel a little lonely today as the protracted meeting has closed and I suppose there are not as many in town today as were last Sunday. I believe Nannie Muse (Lib Fary's mother) wrote me that there were eight hundred people who attended church there last Sunday. Mr. Black must have been a very powerful man."

The foregoing is an excerpt from a letter written on October 3, 1896 to Flora Hartsell in Carthage. (Flora Hartsell later became the wife of Dr. Henry B. Shields and the mother of Katherine Shields Melvin.)

It is highly possible that this noted protracted meeting stimulated and motivated the women of the Ladies Aid Society to initiate plans for building a new and bigger church.

Carthage United Methodist Women — 1987:
(left to right)
Kneeling in front: Kay Davis, Betty Rietschel, Eloise Lawhon, Carlyn Davison, Jean Riley, Libby Deahl.
Standing in back: Diana Cagle, Margaret Dutton, Edna Williamson, Mae Burns, Grace Voss, Dot Womack, Lily Barnes, Mildred Spivey, Maude Phillips, Dora Ann Maness, Emma Paschal, Waitsel Deese, Pauline Myrick, Carol Old.

In 1896, at a regular meeting of the Ladies Aid, the subject of building a new church came up, and from then on was the main thought of all. A committee was appointed to ask the pastor to call a church conference to discuss the building of a new church. The conference was called and the decision was made.

From that time to November 1898 record is made of $324.04 having been turned over to the church treasurer for the building fund. At the November 1898 meeting, the Society pledged $150.00 per year for a term of three years to help finish the new church. The final payment on this obligation was made in September, 1901.

At some point a Junior Ladies Aid Society was organized and became very active in the support of the missions of the church. Dr. John Cline in his writings of the church (included as a part of this history) states that in 1904 the Junior Ladies Aid Society contributed funds to purchase the light fixture, which at first was installed in the sanctuary and later moved to the Sunday School assembly room.

The following is a newspaper clipping which is about the only other item we have concerning this group. From this, though we do not have a definite date, we know that a very active and enthusiastic group existed. It is felt that this particular social event occurred approximately 1902-1905.

Reception

Pleasant Social Occasion The Young Ladies Aid Society Entertains the Senior Ladies Aid Society

At the delightful home of Mr. A. D. Muse yesterday evening the Young Ladies Aid Society received and entertained the Senior Ladies Aid Society in jolly, good style.

The officers of the Young Ladies Society received: Misses Mamie Jackson, Annie Jenkins, Bessie Stuart and Mrs. W. W. Way.

PROGRAMME

This programme was rendered in a most pleasing and charming manner:

Instrumental Solo	Miss Myrtie Muse
Vocal Solo	Miss Etta Frizzelle
Recitation	Miss Louise Eppes
Vocal Solo	Miss Mamie Williamson

The senior ladies were then given the pleasant task of the spider web. The web consisted of threads, one for each guest, running from a central point in the hall and each thread wound around various objects and carried up and down stairs until it became difficult to find the ends. At the end of one thread was the spider — a prize, a beautiful copy of Van Dyke's poems.

To find the spider was the goal and it was the ambition of each to be the lucky finder. It was interesting to see the ladies work and none were more active than the four eldest, Mesdames A. R. McDonald, S. D. Adams, C. A. Cox and Elizabeth Larkin.

Mrs. B. R. Isley found the spider and became the winner and received the prize.

At the end of this most exciting and delightful amusement the young ladies served delicious refreshments.

There were present 45 members of the senior society and 25 of the junior and 5 visitors. The visitors were: Mrs. J. K. Frizzelle, of Savannah, Mrs. J. H. Frizzelle and Miss Etta Frizzelle, of Sanford, Miss Nannie Stevens, of Baltimore, and Miss Minnie Brown, of Greensboro.

In with the sketchy records of the Ladies Aid Society, the following notation was made pertaining to the seating capacity of the new church.

> "The seating capacity given in the schedule is estimated by your plan of twenty linear inches to the sitter, but the present pastor thinks he has preached to as many as three hundred people in the main auditorium, and yet it has not been crowded."

The next change of note was in 1905 when the women reorganized as the Woman's Home Mission Society. This took place in June, 1905 with the following listed as charter members: Mrs. W. T. Jones, Mrs. A. D. Muse, Mrs. Flora Black, Mrs. M. D. McIver, Mrs. M. B. Jenkins, Mrs. R. H. Broom, Mrs. Charles T. Sinclair, Mrs. W. E. Adams, Mrs. S. W. Humber, Mrs. N. A. McKeithen and Mrs. T. H. Harrington.

During 1905 to 1914, the membership increased to a total of forty-three members.

Money was raised by giving ice cream suppers, lectures by noted speakers and an "on-going" project entitled "talent fund" was used. Each member would take ten cents from the fund and use it to make and sell something or to buy and re-sell something to increase or double the money. This being turned in to the treasurer at the next meeting.

The following is a listing of the total amount expended and reported to the conference treasurer during the years 1905 to 1914.

Sent in to conference treasurer	$	522.11
Amount expended locally		1,550.92
Mrs. Jones gift to Scarritt School		500.00
	Total	$2,573.03

In 1907, the first District Woman's Home Mission Society meeting for the Fayetteville District of the Methodist Conference was held in Carthage, October 27-28.

The following is a newspaper clipping describing this noted event hosted by our church.

First District Meeting Ever Held In Fayetteville District North Carolina Conference October 27-28, 1907

Successful District Meeting

Perhaps no better district meeting has been held in our Conference than that conducted by Mrs. A. D. Muse at Carthage, October 27-28, for the Fayetteville District Woman's Home Mission Society. Everything had been well planned and the meeting thoroughly advertised among the auxiliaries.

It was regretted that representatives were present from only five of the organizations, but these sent delegates so full of earnestness and efficiency that there was not lack of good material for the program. Ladies came also from places having no auxiliaries, that they might learn, and go back ready for work.

The opening session was held on Thursday morning when the delegates were welcomed by Rev. H. M. Eure, Mrs. J. G. Downing, and Mrs. J. V. Williamson. Mrs. R. B. John responded to these addresses.

The afternoon was filled with the reports from the District Secretary and the auxiliaries, and some helpful discussions on "The Auxiliary: How to Deepen the Spiritual Life — How to Enlist More Women — How to Get Money." The children's department was presented and its importance urged.

At the evening session a most excellent paper on "Aliens in Our Country" was read by Mrs. A. D. Muse. The paper had been prepared by Mrs. W. T. Jones, the President of the Carthage Auxiliary; and it was a fine introduction to the address which followed. Mrs. John spoke on the work of the Society as a whole.

The meeting was called together for a short session on Friday morning to listen to a paper by Mrs. J. B. Atwater, of Bynum, on "The Mission of the Local Department." If we had space, it would be good for the absent ones to have quotations given from these thoughtful papers. At 11 o'clock Dr. Gibbs preached. His sermon was both broad and well developed. Many were quoting from it afterward.

The main interest of the afternoon meeting centered about a scholarly paper by Mrs. Charles T. Sinclair, on "Christian Education as a Character Builder."

Mrs. M. E. Adams read a paper on "The Surrendered Life." Afterward expressions were given by different ones on the meaning and the fruitfulness of the surrendered life.

In the evening Rev. H. M. Eure, pastor of the church, preached a Home Mission sermon that will bear many repetitions. Dr. Gibbs thanked him publicly for his utterances.

An account of this meeting would be most incomplete without special mention of the very high class and most appropriate music which was furnished. Every selection was made with reference to its fitness for a particular part of the program.

The renditions were above criticism. Especially would we mention a trio: "God is Love," by Mesdames Williamson, Burns, and Downing; anthem, "Great is Love;" the solos: "If I Were a Voice," by Mrs. Burns; "Glory to Thee My God," by Mrs. Williamson; "My Soul and I," by Mrs. Dalrymple; and "Jesus Lover of My Soul," Mr. Joe M. Phillips. That beautiful quartette, "Crossing the Bar," was given by Mesdames Dalrymple, Tyson, Downing and Pleasants.

Rev. G. T. Simmons was present at every session and helped in every way

Nellie Bethania Harrington Lewis (1892-1985).
In 1984, Mrs. Lewis was honored at Methodist College, Fayetteville, North Carolina as oldest member to attend local and conference meetings at ninety-four years of age.

possible. Rev. Mr. Roberts, the pastor of the Presbyterian church conducted devotional services and assisted in a very brotherly spirit. The hearty interest and willing help of all other denominations made good fellowship. Sorrow sat upon the meeting because of the enforced absence of Mrs. Jones, the Auxiliary President. She was kept away because of the very serious illness of her husband; and all testified that her presence would have been an inspiration.

The Fayetteville District has taken a forward step in the appointment of an Extension and Campaign Committee. This committee is to enlist women in unoccupied territory, working up such sentiment as shall result in organization, and to assist the District Secretary in her campaign for membership. The slogan has gone out, "A thousand new members before our year shall close!"

From this first district meeting ever held on the Fayetteville District, the promise is of greater things to come.

Roseboro won in the vote for place at which to hold the next meeting.

We are indebted to Mrs. John for this delightful account of the meeting at Carthage, and thank her most heartily, as well as the friends who requested her to write. We also thank Mrs. Muse and her sister members for the beautiful exercise of their many gifts, intellectual and spiritual, and believe that this fine meeting will inspire other Districts to do likewise.

In 1905, the Society decided to clothe an orphan at the Methodist Orphanage in Raleigh. Mabel Bradsher was assigned to them. She was clothed until the fall of 1910 when she entered Louisburg Female College. Sophia Cooper took her place and was clothed by the society until she too, outgrew the orphanage and entered East Carolina Training School. Asa Davis was then assigned and was clothed by the society for several years (still being clothed in 1923). Later Jack Leggett was clothed by the women.

At some time after the year 1928 the society requested the opportunity of selecting one of their own to provide clothing for, thus they began clothing Samuel Phillips Muse. Sam, as he was called, was the son of Murdoch Lee and Wilbert Dixon Phillips Muse who, up until their deaths in 1926 and 1928, were members of the Carthage Church. These young parents both had died leaving four young children between the ages of three and ten years old. All four of these children grew up in the Methodist Orphanage in Raleigh.

Samuel P. Muse, after leaving the orphanage, joined the U. S. Army where he remained until his retirement. He now lives in Thailand. He last visited family members here in Moore County in 1979.

The other three children in this family were girls, Mrs. Elizabeth Muse Ruth, now living in Tampa, Florida, Mrs. "Billie" Muse Kaylor, now living in Costa Mesa, California and Mrs. Mackie Muse Paschal living at Glendon here in Moore County.

In the year 1910, in the Woman's Home Mission Society of the Carthage Church, the following committees were appointed which indicates the very active participation of the women in the life and the mission of the church at that time:

June 1910 — Church Committee
Mrs. W. T. Jones
Mrs. J. E. Waddill
Mrs. R. L. Burns
Mrs. Fannie Shaw
Mrs. Sarah Maness
Mrs. S. W. Humber
Mrs. E. E. Rose
Mrs. Lucy Cole

January 1910 — Cemetery Committee
Mrs. A. D. Muse
Mrs. Ida Stuart
Mrs. S. W. Humber
Mrs. J. G. Downing
Mrs. C. T. Sinclair

June 1910 — Parsonage Committee
Mrs. J. P. Sinclair
Mrs. J. V. Larkin
Mrs. J. V. Williamson
Mrs. S. W. Humber
Mrs. George H. Muse

There seems to be no record available of the first carpet put in the church, but the Ladies Aid Society raised the money to pay for it.

In 1914, the society bought a new carpet, which in 1923 was still in good condition. This carpet was paid for in a combination effort with the Ladies Aid Society, the Junior Ladies Aid Society and the men of the church.

Left to right: Elizabeth "Billie", Samuel and Mackie Muse on July 4, 1926. After the death of their parents in 1926 and 1928, these four young children from the Carthage Methodist Church were sent to the Methodist Orphanage in Raleigh, North Carolina.

Samuel and "Billie" Muse in 1928 at the Methodist Orphanage in Raleigh, North Carolina.

"Billie" Muse Kaylor, Samuel P. Muse and Mackie Muse Paschal in July, 1979.

Some time prior to 1923, the Junior Aid Society had purchased a Mason and Hamlin Listz organ for the church with some help by the Senior Ladies Aid Society.

In 1914, the Methodist Church combined their home and foreign mission programs as they began to reach out farther in their mission. Thus the women became the **Methodist Women Missionary Society.**

In 1939 the authorized name was changed again by the Methodist Church to **Woman's Society of Christian Service.** During the next twenty-nine or thirty years the society grew and expanded, concentrating their effort more on the global ministries of the church, leaving much of the local church and parsonage concerns up to the local church through its organized channels.

Perhaps shortly after the authorized name change of the organization of women to the Woman's Society of Christian Service in 1939, the custom of presenting a life membership award each year was adopted. This honor has served a two-fold purpose. First, in the purchasing of the pin, an offering is made to world missions. Second, it provides an opportunity to recognize and honor some worthy recipient. The guidelines used by the committee in making the selection are very impressive and important. The recipient must be a person who participates in the total life and work of the church. This means, in addition to regular church attendance, becoming involved in all of the ministries of the church, including Sunday School, youth programs, adult programs, fellowship programs and all of the work areas of the missions of the church. In these work areas, the planning and the follow-through of all the ministries of the church are determined.

During the years since the origin of this award in our church, fifty-two women have received this honor. Of those fifty-two, twenty-three are deceased, three have moved away. This leaves twenty-six still on the roster of membership. Of these twenty-six, fourteen still hold some office in the work area of the church.

The following is a list of the fifty-two members having received this, once in a lifetime, honor from the women's organization of the Carthage Methodist Church: (the first thirty-six are in alphabetical order. The others represent the year in which the award was made.)

Mrs. John Baker
Mrs. J. W. Baker
Mrs. C. F. Barnes
Miss Elizabeth Bell
Mrs. Annie Briggs
Mrs. Norman Cagle
Mrs. George Carter, Sr.
Mrs. John Cline
Mrs. Emma Cole
Mrs. Carrie Crabtree
Mrs. J. A. Davis
Mrs. Thad Frye
Miss Nannie Hoyle
Mrs. Pat Hussey
Mrs. W. D. Hyman
Mrs. Maggie Lee Kelly
Mrs. A. T. Lewis
Miss Jane Lewis
Mrs. M. J. McPhail
Mrs. W. L. Maness
Mrs. Robert Moore
Mrs. Alton Muse
Mrs. J. E. Muse
Mrs. Howard Myrick
Mrs. H. G. Poole
Mrs. J. Q. Reynolds
Miss Mattie Kate Shaw
Mrs. C. G. Spencer, Sr.
Mrs. Mildred Spivey
Miss Bess Stuart
Mrs. H. L. Thomas, Sr.
Mrs. Edna Williamson
Mrs. Beulah Womack
Mrs. Dot Womack
Mrs. Emma Womack
Mrs. B. F. Whitlock, Sr.
1972 Mrs. Kay Davis
1973 Mrs. Louise Sinclair
1974 Mrs. Mae Burns
1975 Mrs. Ann Comer
July 1976 Mrs. Sandra Craven
Dec. 1976 Mrs. Waitsel Deese
1977 Mrs. Evelyn Scott
1978 Mrs. Emma Paschal
1979 Miss Maida Jenkins
1980 Mrs. Becky Cagle
1981 Mrs. Clara Bowles
1982 Mrs. Lucile Hyman
1983 Mrs. Margaret Dutton
1984 Mrs. Diana Cagle
1985 Mrs. Maude Phillips
1986 Mrs. Teach Riley

In 1969 the authorized name was once again changed to **United Methodist Women.** This change occurred as a result of the merger of The Methodist Church with the United Brethren Church on April 23, 1968.

Today, in 1987, the United Methodist Women of Carthage maintain a very active program which supports many of the global ministries of the United Methodist Church.

The emblem for United Methodist Women affirms our continuity as women organized for mission. Its symbolism affirms our continuous growth and renewal.

The emblem for United Methodist Women, as well as that for the church,

combines the cross and a flame symbolizing the Holy Spirit. The cross and flame are ancient symbols of the church, dating back to the days of Christ and Pentecost. Each evokes images of sacrifice, witness and service. Both remind us of the opportunities and obligations of discipleship. Paul's ancient words to Timothy have fresh and contemporary meaning: " . . . I now remind you to stir into flame the gift of God which is within you . . . " (II Timothy 1:6).

As part of the emblem for United Methodist Women these symbols remind us of our PURPOSE of helping women to grow as persons and in community in their understanding of and willingness to participate in the global mission of the church. These also remind us of our heritage, women who pioneered in service for the church at home and abroad and in organization of women for mission service and support in many areas of need.

The shape of the emblem is likewise symbolic. It is fluid and free flowing, suggesting change and mobility. As organized groups of women, this has been our heritage — often at the forefront of movements for change, at times supporting the projects initiated by others, but always aware of the times and striving to move with them rather than be overwhelmed by them.

The cross, the flame and the individual with her abilities and opportunities — all are elements of a 20th century movement for **UNITED METHODIST WOMEN.**

A covered dish dinner in conjunction with Homecoming in 1985 was enjoyed by many.

The baked items section at the 1986 Bazzar is viewed by Walter Spivey, Grace Rea and Mae Burns.

Mother's Day — 1934

The following is a copy of a program, which in 1934 was sponsored by Circle #5 of the Methodist Women Missionary Society, in a Mothers' Day celebration. This event included members from all the churches in town.

In an "In Memory" and "In Honor" section about three hundred mothers were remembered by their children.

MOTHERS' DAY

May 13, 1934

CARTHAGE METHODIST CHURCH

Circle No. 5

Honor - - - thy mother; that thy days may be long upon the land which the Lord thy God giveth thee.—Exodus 20:12

To Our Mothers

whose names are inscribed within, we lovingly dedicate this program

Song—Congregation—No. 415 .... Rev. W. S. Golden
Scripture
Prayer
Chorus ..... Choir
Origin of Mothers' Day ..... Nell Sheffield
Song—"Now I Lay Me Down to Sleep" Margaret Ann Felton, Hazel Adams, Shockley Adams, Dickie Adams, Richard Hall, Nell Reid and Dora Lee Flinchum
Duet—"Wonderful Mother" ..... Mrs. H. L. Miller and Sarah Yow
Offertory ..... Orchestra
Piano Solo—"Venetian Love Song" Mrs. H. F. Seawell, Junior
Poem—"Mothers' Day" ..... Elizabeth Thomas
Vocal Solo—"There Is No One Like Mother To Me" Mary Robert Shields
Quartette—Mrs. H. L. Miller, Mrs. Claude Kennedy, Mary Robert Shields and Sarah Yow
Violin Solo—"Barcarolle" ..... H. F. Seawell, Jr.
Vocal Solo—"That's What God Made Mothers For" Wesley Caviness
Chorus ..... Choir
Benediction

IN MEMORY

Mrs. N. A. Dalrymple by M. G. and W. W. Dalrymple
Mrs. Katherine I. Page by Jesse W. Page
Mrs. Annie Frye by Mrs. A. D. Way
Mrs. George T. Cole by Mrs. Lawrence Kelly
Mrs. S. W. Humber by Mrs. R. S. Shields, Mrs. Walter Williamson, Mrs. J. E. Waddill and George Humber
Mrs. Mary Katherine Barnes by C. F. Barnes
Mrs. Elizabeth Barnes (stepmother) by C. F. Barnes
Mrs. F. W. McCracken by Josephine McCracken
Mrs. Duncan Kennedy by P. K. Kennedy
Mrs. Maggie Parks by Mrs. P. K. Kennedy
Mrs. Nannie Morgan by Jim Morgan
Mrs. Sarah Ann Morgan by N. J. Morgan
Mrs. Mary Blake Jenkins by Mrs. Lee Warren
Mrs. H. J. Muse by Mrs. J. V. Williamson and Mrs. W. O. Dupree
Mrs. Ann McLaughlin Shields by Mrs. John P. Sinclair
Mrs. Gilbert McLeod by Bess McLeod
Mrs. B. J. Mclver by Mrs. Charles Barringer
Mrs. Flora Muse Black by Mrs. James A. Davis
Mrs. W. H. Dupree by Mrs. Clarence Dowless and Mrs. Ida Dupree Tyson
Mrs. Annie May by Mrs. L. R. Sugg
Mrs. Nannie J. Hoyle by Nannie and Nellie and Sam R. Hoyle
Mrs. James W. Atkinson by Mrs. J. E. Muse
Mrs. Fannie Bowie Golden by Rev. W. S. Golden
Mrs. Elizabeth Fry by Mrs. A. A. Spencer
Mrs. A. D. Muse by Mrs. M. J. McPhail
Mrs. J. S. Womble by J. S. Womble, Jr.
Mrs. D. A. McDonald by Mrs. J. K. Roberts, Anna Lee McDonald and D. A. McDonald, Jr.
Mrs. G. W. Pleasants by Mrs. G. H. Muse
Mrs. J. U. Wardlaw by Mrs. E. H. Garrison, Jr.
Mrs. R. W. Barrett by U. L. Barrett
Mrs. Wright Barnes by Mrs. A. B. Cameron
Mrs. D. M. Sinclair by Mrs. U. L. Barrett
Mrs. W. P. Cameron by A. B. Cameron
Mrs. Martha Branson by Mrs. F. B. Shaw
Mrs. Mary Ann Fowler by Mrs. C. G. Spencer
Mrs. Sophie Beard Downing by J. G. Downing
Mrs. Charlotte A. Cox by Mrs. J. G. Downing
Mrs. A. McD. Williamson by Glennie, Mamie, Walter and J. V. Williamson
Mrs. Mary Lewis Mayo by Mrs. W. G. Sugg
Mrs. Susanna Jasper Sugg by W. G. Sugg
Mrs. Calvin Sheffield by J. R. Sheffield, Sr.
Mrs. N. B. Stutts by Mrs. J. R. Sheffield
Mrs. Betty Adams Stuart by Bess, May and Will Stuart
Mrs. Lena Muse Frye by Mrs. George Thomas
Mrs. Edna McCurry Wood by Mrs. O. B. Welch
Mrs. S. D. Stewart by John Stewart
Mrs. Elias Stewart by S. D. Stewart
Mrs. Eliza Reed Brinkley by Mrs. R. L. Phillips
Mrs. Melissa Thomas Phillips by R. L. Phillips
Mrs. Ollie Melver Pleasants by James Pleasants
Mrs. Flora Anna Spencer by Colin G. Spencer
Mrs. Nancy A. Myers by H. G. Myers
Mrs. Mattie Hughes by Mrs. H. G. Myers
Mrs. Martha Hunsucker by Mrs. J. W. Crutchfield
Mrs. Lessie Isley Barnes by William, Archie, Clifford and John Barnes
Mrs. Jane Tyson by L. P. Tyson
Mrs. Reca Richardson by Mrs. W. H. Griffin
Mrs. Dora M. Stricklin Griffin by W. H. Griffin
Mrs. Katherine McLeod by Mrs. Mollie Person
Mrs. Emma S. Worthy McNeil by Mrs. U. L. Spence
Mrs. Margaret Ann Spence by U. L. Spence
Mrs. Elizabeth Womack by Fred Womack
Mrs. Patience Muse by Mrs. J. M. Muse
Mrs. D. T. Caddell by Mrs. Lessie Wallace
Mrs. Emma Gainey by Mrs. C.W. Kivett
Mrs. Henry Petty by Mrs. Charles Sinclair
Mrs. D. M. Sinclair by Charles Sinclair
Mrs. Jane Wilson Symington hy Dr. J. Symington
Mrs. Dephina Stutts by Mrs. W. B. Way
Mrs. Mattie Foushee by Charles C. Foushee
Mrs. Mary Eppes Mclver by Mrs. C. A. Cox and Mrs. R. G. Wallace
Mrs. Martha Louise White by Mrs. S. W. Shields

Mrs. F. C. Jones by Mrs. M. G. Dalrymple
Mrs. W. S. Hamilton by Mary Hamilton
Mrs. J. A. McNeill by Mrs. Alonzo Blue
Mrs. Mattie Warner by Mrs. Charles Lloyd
Mrs. Lillie Lloyd by Charles Lloyd
Mrs. Anna Clark by Mrs. Lela Coyne
Mrs. Mary Jane Clark by Arnold W. Clark
Mrs. H. S. Reid by Mrs. R. L. Yow and Mrs. B. C. Wallace
Mrs. N. B. Stutts by Mrs. Carl Fry
Mrs. J. M. Barrett by Ida Mack Barrett
Mrs. John M. Brown by Mrs. Fred Underwood, Mrs. Davis Bruton and Mrs. A. F. Boyte
Mrs. Mary A. Whitlock by B. F. Whitlock, Sr.
Mrs. D. P. McDonald by Mrs. B. F. Whitlock
Mrs. J. D. Wells by George B. Wells
Mrs. H. W. Boyte by A. F. Boyte, Sr.
Mrs. Frank Currie by J. D. Currie
Mrs. Della Adams by Eldon Adams
Mrs. Ann McLean by Mrs. Maggie McLean

IN HONOR

Mrs. Emma Cole by Mary Gilbert Cole and Mrs. Glenn Benner
Mrs. H. M. McCaskill by Bessie and Clint McCaskill
Mrs. Mattie J. Davis by Ethel Davis
Mrs. J. R. Loving by Lucile Loving
Mrs. A. W. Lambert by Mary Dell Lambert
Mrs. Annie M. Fry by Myrtle Fry
Mrs. Alonzo Blue by Katherine Blue
Mrs. Celia Shaw by Madia Shaw
Mrs. C. T. Henson by Lawrence, Henry Thomas and Helen Henson
Mrs. G. M. Beasley by John Beasley
Mrs. H. F. Seawell, Sr. by Meade Seawell and H. F. Seawell, Jr.
Mrs. J. E. Waddill by Paul Waddill
Mrs. A. D. Way by Helen and A. D. Way, Jr.
Mrs. S. H. Miller by Harvey Lee and Doyle Miller
Mrs. T. L. Cagle by Katherine and Robert Cagle
Mrs. C. P. Jenkins by Madia Jenkins
Mrs. John R. Tillman by Estelle Tillman
Mrs. J. A. Dabbs by Mrs. Joe Allen
Mrs. H. M. Caviness by Wesley Caviness
Mrs. Earl McDonald by Earl Blue McDonald
Mrs. U. L. Spence by Mary Worthy and U. L. Spence, Jr.
Mrs. Frank McDonald by Mary Louise McDonald
Mrs. Charles A. McDonald by Charles, Margaret, Jean and Malcom Worth McDonald
Mrs. E. O. Jenkins by Mayo and Edna Wrenn Jenkins
Mrs. D. H. Allen by Joe Allen
Mrs. John Wilcox by Lorraine and Margaret Wilcox
Mrs. W. M. Kivett by Mrs. Harry Griggs, Rose, George Arnold and Charlie Kivett
Mrs. L. J. Beam by Mrs. Alec Blue
Mrs. H. F. Seawell, Jr. by Betty Jane Seawell
Mrs. Lawrence Kelly by Vernon and Billy Kelly
Mrs. Luola K. Muse by Daniel Kelly, Lauchlin, James and Harold Muse
Mrs. M. G. Boyette by Mary Nellie, Katherine and Helen Boyette
Mrs. Martin Wilcox by Clara Wilcox
Mrs. D. J. Patterson by Dorothy Patterson
Mrs. John W. Nalls by Mrs. John R. Kelly
Mrs. Oscar Cole by Margaret and Ola Cole
Mrs. J. M. Gardner by Mrs. Reid Pleasants
Mrs. J. L. Wallace by Mrs. Hugh Jackson
Mrs. Martha J. McCrimmon by D. McCrimmon
Mrs. R. E. Lamb by Gertrude Lamb
Mrs. C. B. Butner by Roy Butner
Mrs. Mary McNair Smith by Mrs. E. H. Morton
Mrs. E.H. Morton by Emmet Morton, Jr.
Mrs. Sarah H. Morton by E.H. Morton, Jr.
Mrs. Howard R. Harrison by Virginia, Lois, Patricia and Edward Nelson Harrison
Mrs. James Davis by Jane and Jimmy Davis, Jr.
Mrs. Hugh Jackson by Maxine Jackson
Mrs. George Graves by Mrs. Gilliam Brown
Mrs. A. N. Hurwitz by Sarah and Eleanor Hurwitz
Mrs. George Carter by Dan, Ben, George, Jr., Jack and William Carter
Mrs. N. J. Muse by Royal Muse
Mrs. P. K. Kennedy by Carlton Kennedy

Mrs. A. D. McLeod by Margaret McLeod
Mrs. Margaret Penn by George Penn
Mrs. Herbert Poole, by Barbara Poole
Mrs. J. L. Currie by Dwight and Mary Currie
Mrs. Wilbur Currie by Mary Elizabeth Currie
Mrs. H. J. Hall by Carolyn Hall
Mrs. R. L. Burns by Mrs. Ralph Mohr and E. J. Burns
Mrs. W. O. Dupree by Mrs. Tom M. Walters
Mrs. John P. Sinclair by Mildred Sinclair
Mrs. C. R. Mills by Mrs. Myrton Stewart
Mrs. Lillias Brown by Mrs. Earl McDonald
Mrs. Roy Butner by Nancy, Benetta and Jack Butner
Mrs. Margaret Penn by George Penn
Mrs. Herbert Poole, by Barbara Poole
Mrs. J. L. Currie by Dwight and Mary Currie
Mrs. Wilbur Currie by Mary Elizabeth Currie
Mrs. H. J. Hall by Carolyn Hall
Mrs. R. L. Burns by Mrs. Ralph Mohr and E. J. Burns
Mrs. W. O. Dupree by Mrs. Tom M. Walters
Mrs. John P. Sinclair by Mildred Sinclair
Mrs. C. R. Mills by Mrs. Myrton Stewart
Mrs. Lillias Brown by Mrs. Earl McDonald
Mrs. Roy Butner by Nancy, Benetta and Jack Butner
Mrs. J. V. Williamson by Mrs. Claude Kennedy
Mrs. H. B. Walters by Tom M. Walters
Mrs. G. F. Stutts by Mrs. W. F. Bridges
Mrs. Claude A. Kennedy by Claude A. Kennedy, Jr.
Mrs. Ida Dupree Tyson by James Tyson
Mrs. W. C. Hough by Mrs. Mae Brewer
Mrs. N. J. Bowers by Mildred Bowers
Mrs. T. C. Stone by Dorothy Alice Stone
Mrs. R. B. Phillips by Swannie Phillips
Mrs. A. L. Blue by Jack Blue
Mrs. L. F. Muse by Frances and Frederick Muse
Mrs. Jesse Crabtree by Velma Pearl Crabtree
Mrs. Sam Taylor by Ralph Taylor
Mrs. Addie Baxley by Mrs. Frank McDonald
Mrs. E. C. Seagrove by Florence Seagrove
Mrs. V. S. Ives by Virginia and Dwight Ives, Jr.
Mrs. Emma J. Frye by Miss Ola Frye
Mrs. John McLeod by Mrs. C. F. Barnes, Wilbur and Francis McLeod
Mrs. A. G. Martin by Mrs. Alva Preslar
Mrs. F. B. Shaw by Mattie Kate and Clyde Shaw
Mrs. Ida Bryant by Kate Bryant
Mrs. J. W. Dunn by Mrs. L. R. Flinchum
Mrs. A. J. Marley by Mrs. R. L. Felton, Jr.
Mrs. O. B. Flinchum by L. R. Flinchum
Mrs. R. L. Felton by R. L. Felton, Jr.
Mrs. C. F. Leavitt by Alvin Leavitt
Mrs. Walter Williamson by Rozelle Williamson
Mrs. R. G. Fry by R. G. Fry, Jr.
Mrs. J. W. Richardson by Annie Mae Richardson
Mrs. Alice Condor by Daisy Condor
Mrs. J. C. Wallace by Luther Wallace
Mrs. J. M. Tyson by Mrs. Luther Wallace
Mrs. J. R. Sheffield by Nell and Robert Sheffield
Mrs. Ruth McLeod by Archie McLeod
Mrs. N. A. McKeithan by Mrs. Dan Carter and Mrs. Charles Nichol
Mrs. J. M. Morgan by Elizabeth Morgan
Mrs. Nelia Black by Mrs. A. P. Thompson
Mrs. W. H. McNeill by Holt McNeill
Mrs. Fannie E. Cowing by Ola King Cowing
Mrs. D. A. Kiser by J. P. Kiser
Mrs. J. A. Jones by Franklin Jones
Mrs. Jennings Benner by Ina May and Betty Benner
Mrs. W. P. Benner by Glenn Benner
Mrs. H. Lee Thomas by Children
Mrs. Glenn Benner by Glendora Benner
Mrs. F. H. Underwood by Rose and A. E. Underwood
Mrs. L. L. Marion by L. L. Marion, Jr.
Mrs. George Thomas by George Alexander Thomas
Mrs. Nora Thomas by George P. Thomas
Mrs. Eva Stewart by Eugene Stewart
Mrs. J. V. Miles by Jack Miles
Mrs. Carey Muse by Richard and Carey Muse, Jr.

Mrs. Cleveland Cagle by Beatrice Cagle
Mrs. Ada Fry by Minnie Bell and Carlton Grier Fry
Mrs. J. R. Cagle by Mattie Cagle
Mrs. Frank Wood by Frances Jane Wood
Mrs. Martha J. Warren by Mrs. John Stewart
Mrs. C. F. Barnes by John Barnes
Mrs. R. L. Phillips by Mrs. W. A. Wilmer and Eliza Brinkley Green
Mrs. W. R. Clegg by Mary McKeithan Clegg
Mrs. Colin G. Spencer by Children
Mrs. H. G. Myers by Rebecca Myers
Mrs. Alton Muse by Clarence Muse
Mrs. Fulton Sullivan by Hoyle Sullivan
Mrs. Evelyn Blue by Eula Blue and Dr. A. McN. Blue
Mrs. F. M. Harris by Mrs. L. P. Tyson
Mrs. W. H. Griffin by Reca and Willard Griffin, Jr.
Mrs. A. O. Billups by Rev. E. P. Billups
Mrs. Mollie Person by Mrs. E. P. Billups
Mrs. J. M. Way by Mrs. F. R. Womack and W. B. Way
Mrs. W. B. Way by Mrs. Paul Hodgin, Lucille and Monroe Way
Mrs. J. B. Douglas by Mrs. M. M. Way
Mrs. W. M. Russell by Mrs. C. A. Kivett
Mrs. J. C. Hodgin by Paul Hodgin
Mrs. Lessie Wallace by Children
Mrs. C. M. Kivett by Jim and C. M. Kivett, Jr.
Mrs. Charles T. Sinclair by Charles T. Sinclair, Jr.
Mrs. G. M. Muse by Mrs. G. A. McLaughlin Alma and Grace Muse
Mrs. Martha Hancock by Mrs. A. P. Flinchum
Mrs. W. J. McLaughlin by G. A. McLaughlin
Mrs. H. L. Horton by Emmie Horton
Mrs. T. S. Cross by Mildred Cross
Mrs. J. W. Baker by John and Laura Baker
Mrs. R. G. Wallace by Peggy and Mary Eppes Wallace
Mrs. T. K. Frye by Ted Frye
Mrs. Kittie A. Bruton by Mrs. P. H. McDonald and Davis Bruton
Mrs. J. L. Hall by Richard Hall
Mrs. J. L. Blanton by F. Y. Blanton
Mrs. G. L. Watson, Sr. by Mrs. J. L. McGraw
Mrs. J. A. Graham by J. L. McGraw
Mrs. Eli Ginsburg by Russell, Mayer, Marshall and David Ginsburg
Mrs. Carlos Fry by Carlos Fry, Jr.
Mrs. F. R. Womack by Rudolph Womack
Mrs. Carl Fry by Wilma and June Fry
Mrs. R. L. Yow by Mrs. H. L. Miller, Mrs. J. R. Lynch, Sarah and Mary Jackson Yow
Mrs. E. C. Durham by Ruth Arden and Nell Durham
Mrs. H. L. Miller by Marlene Rose Miller
Mrs. J. E. Muse by Howard Muse
Mrs. L. W. Barlow by Joan and L. W. Barlow, Jr.
Mrs. L. D. Johnson by W. M. Johnson
Mrs. D. I. Langston by L. F. Langston
Mrs. Fannie Rowan by T. H. Rowan
Mrs. C. M. Stutts by James and Claude Stutts
Mrs. W. J. Harrington by Mary Ruth and Lucille Harrington
Mrs. A. T. Lewis by Jane Lewis
Mrs. R. L. Felton Jr. by Margaret Ann Felton
Mrs. Mattie Kelly by Mrs. Mae Gardner
Mrs. W. G. Jennings by Dorothy Jennings
Mrs. Eldon Adams by Children
Mrs. J. F. McArthur by Dotte McArthur
Mrs. S. F. Cole by Dorothy Cole
Mrs. Gus Fry by Pauline Fry
Mrs. M. E. Street by Mrs. D. A. McDonald, Jr.
Mrs. S. F. Cole by Dorothy Cole
Mrs. B. F. Whitlock by Clara, B. F. and Mack Whitlock
Mrs. Charles C. Underwood by Fred Underwood
Mrs. M. A. Wilks by Mrs. J. D. Currie
Mrs. A. F. Boyte by Josephine Boyte
Mrs. Willie A. Broadwell by her son
Mrs. Eugene Phillips by Eugenia Phillips
Mrs. Jesse L. Barrett by Mrs. Annette B. Dewey
Mrs. O. M. Saunders by Mrs. John Beasley
Mrs. R. S. Shields by Wilburn, William and Mary Robert Shields
Mrs. E. H. Caddell by Virginia Caddell
Mrs. F. E. Dixon by Mrs. Eldon Adams
Mrs. Dan Carter by Margaret Neal Carter
Mrs. Lelia McIver Cox by Charles Cox

Methodist Men

The men of Carthage United Methodist Church organized a Methodist Men's Club in February 1946. During all these years the club has provided the men an essential supportive fellowship — supportive for themselves in Christian growth and supportive of their church as well.

There is evidence that there has always been a good, cooperative attitude among the men to willingly serve in positions of responsibility to make the club function effectively. It is a fact that almost every man took a turn as club president or program chairman or food chairman or some similar position. To list them would be almost a repetition of the male membership roster. Special mention should be made that T. Roy Phillips, for example, served not only as club president, but for a number of years was the club's song leader and program chairman. Another was Webb Davis, who served as Food Chairman for several years — which involved obtaining volunteers to provide the dinner and overseeing the dinner in general. Meals were usually prepared at the home of the person responsible and brought to the fellowship hall — or prepared in the church kitchen. Occasionally the meals were catered. The men also looked forward to cookouts and fish fries.

In recent years it has become customary to have a Sweetheart Dinner near Valentine's Day. This is generally a catered affair and more recently has been held at a local restaurant after Sunday worship. All ladies and families of the church are invited and special entertainment is provided.

Another annual event of the Methodist Men is a Christmas "party" with the ladies invited, and provision of an appropriate Christmas program. Such programs have frequently been special choral groups from local high schools.

Webb Davis, Jerrell Dutton and Norman Cagle at the steak cook-out held in conjunction with the bachelor party given Rev. Marshall Old in 1985.

Reid Voss, Tommy Phillips, Marshall Old, Archie Barnes (President), and Bob Lee (Master of Ceremonies) in 1985 at the bachelor party given by the Methodist Men for the pastor.

The Methodist men have participated in a wide variety of projects and programs in Christian service and in support of church programs. Work projects often include cleanup inside/outside of the church, church repair, and lawn maintenance of the adjacent cemetery. Significant monetary contributions have been made to the multi-racial Lighthouse mission church, the Upper Room Prayer Center (Nashville) and other mission outreach projects. The club customarily provided a Christmas contribution to the local prison.

Although all men in the church are automatically eligible for membership, attendance at the meetings has ranged from 15 to 40. Informative and

educational programs have been provided. Enjoying the programs, good food and fellowship — and participating in projects — have given the Methodist man a sense of belonging to something bigger than himself. Dinner programs have included church-related subjects, as well as programs on community services, medical care and financial management. During the two-year presidency of John Davison special emphasis was placed on having each man participate in some way in the meeting: prepare food, decorate tables, arrange a special display exhibit or provide the devotion.

One program of unusual and historical interest was the Bachelor Party on June 17, 1985 for our young bachelor minister, Marshall Old, who was engaged to marry Carol Caddell Dutton of Carthage. There were humorous parts of the program as well as the serious side. Archie Barnes was club president. R. E. Lee was master of ceremonies for this occasion. Wesley Caviness opened the proceedings with a devotion. Program chairman was John Davison, who gave a flip chart presentation on advantages and pitfalls of married life. Willie Maness provided some humorous readings. The men brought to the party both gag and serious gifts which they enjoyed watching Rev. Old open. For this special event, Webb Davis headed the dinner committee, which prepared a steak dinner topped off with strawberry shortcake. The largest attendance of the year was at this one-of-a-kind Methodist Men's program!

John C. Davison

Changes In Our Church Building And Parsonage

In 1837, the first Methodist Church in Carthage was built. This church was built on McNeill Street in the area where now stands the H. & H. Auto Parts Store.

On January 1, 1852, William T. Jenkins (grandfather of Miss Maida and Mr. Charlie Jenkins) conveyed to the trustees of the Methodist Episcopal Church, South about one acre of land near the town of Carthage on the Plank Road. Three fifths of the lot was to be used for the benefit of the church and the other to be used for a burying ground forever (this is the site of the present church).

The first church on this site was erected in 1852. It was a small wooden structure with two doors facing the street, in front of each door a brownstone step. The pulpit was between the doors with a square enclosure in front of the pulpit; a quaint little stove outside the railing; a gallery across the west end reached by an outside stairway.

The women entered the church through the south door and the men through the other for they "durst" not sit together.

In 1874, the old parsonage, which stood on the corner of Saunders and Dowd Streets (now the site of the Moore County Library), was sold and the present site was purchased and a new parsonage built. At least it was completed enough for the pastor at that time, Rev. L. H. Gibbons (served 1873, 1874, 1875) to move into it. Several years elapsed before it was totally completed.

As can be seen from records of the Ladies' Aid Society, much of the indebtedness and the furnishings of this new parsonage was assumed by the women in the church.

During the year 1880, the original church building on the present site was remodeled. Extensive remodeling was done. The pulpit was placed in the opposite end of the church (the west). On the east end (the entrance) was built a gallery which extended on each side half the length of the building. Comfortable

pews, frosted windows, adequate lights and a suitable vestibule were provided.

In the year 1897, work on the present building was begun. This unique and beautiful architectural structure was in the process of building for a period of three years, as records indicate its being completed in 1900. (It has been reported, with substantial verification, that the first building was torn down and was used to build the first Methodist Church at Doubs Chapel a few miles away).

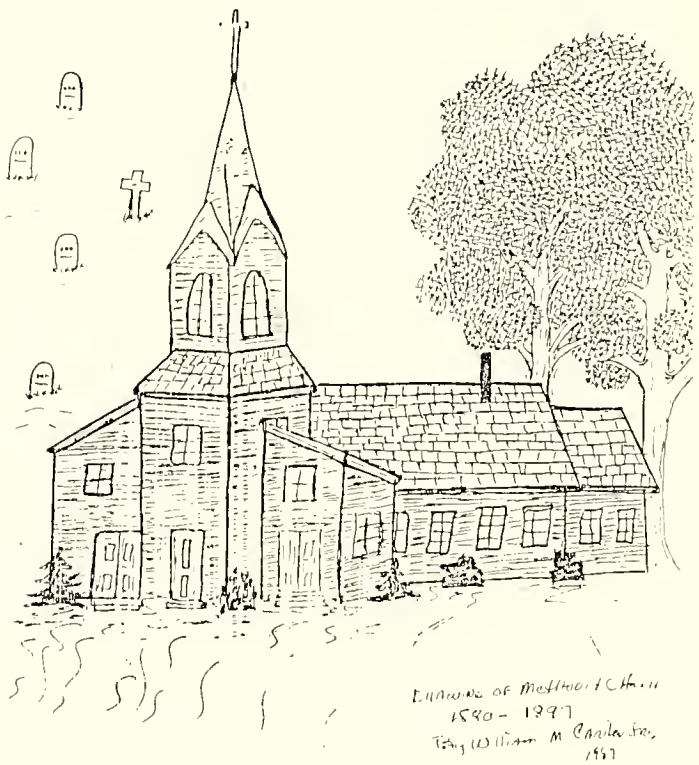
In 1922, the next major building project was the building of the present parsonage, on the same lot directly across the street from the church, where the previous parsonage had been built and had been used for about forty-seven years.

After sixty-five years, the parsonage is still an attractive structure, having been updated and equipped with all modern conveniences as they came into being. Also repairs and furnishings have been supplied as needed. It has made a comfortable and spacious home for many pastors and their families through the years.

In 1938, the educational building was added. This building was made possible by using the funds provided by a long and faithful member, Mr. J. Fulton Cole, who left his entire estate to the church.

The educational building of three floors, attached directly to the church structure, afforded much needed classrooms, bathrooms, a choir room and an adequate fellowship hall and kitchen.

This briefly covers the history of the primary building projects of the church from the beginning in 1837 to the present day, one hundred and fifty years later.



A drawing by William M. Carter, Jr. depicting the Carthage Methodist Church in 1880 after extensive remodeling, having added a new front with vestibule, bell tower and other additions.

The Past People Fondly Remember

Could you meaningfully discuss a church and never mention its members? It hardly seems likely. The people who make up the membership of any church are its lifeblood. Churches may exist without dynamic preaching, magnificent architecture or outstanding music, but a church without people is a contradiction.

Theologians have defined **church** as the community of believers in Jesus Christ. The key word is "community." Where else but in church can a person ask and expect forgiveness, acceptance, appreciation and friendship? A church at its best affirms its members, drawing them into a bond of Christian love.

It should surprise no one to learn that "The Past People Fondly Remember" is filled with people stories. This section proudly presents the pre-World War I dreams Carthage folk held for their town as they worked manufacturing buggies no automobile could ever outsell. Fond memories include community people, school teachers, preachers and those of our own church who went forth called to preach. All in all, it is a mighty testimony to the people of Carthage United Methodist Church. As you read, try to see the genuine faith and concern voiced herein. For in these qualities does the church, St. Paul would say "the body of Christ," spring to life.

Moore County Champion Baseball Team, Carthage, North Carolina, 1906. (left to right):
Front row: Stacy Brewer (1884-1955), Tom McLeod, George Graves (1890-1956), Edwin McKeithen, Bruce Jenkins (1890-1951),
Back row: Joe Phillips (1877-1946), Reid Pleasants (1878-1957), Russell Clegg (d.1945), Rod Bryan (1882-1936).

Carthage, North Carolina

The story of Carthage United Methodist Church often merges with the history of the Town of Carthage. We could no more tell the story of the church without the town than we could talk of our nation without mention of Washington, Jefferson, or Lincoln. It is always the people who give meaning.

The best way to see the town is through its own eyes. Around 1914 the Sandhills Board of Trade published a pamphlet detailing the history and citing possible industrial opportunities in Carthage. It glowed with optimism. Read today, it may appear too glowing. This document was written, however, in an enthusiastic South, rebuilding after a destructive Civil War and a painful reconstruction. Hope was the password of the day. Carthage, too, looked to a bright future of industralization and commerce. After all, the First World War was a European problem; the Depression remained fifteen years away — and in that aspect of the future, no one believed. Such was our world in 1914. Read, now, how Carthage presented itself and told its story.

Carthage

The town of Carthage, which is the capital of Moore County, is in the center of this section. Its supremacy over other towns in this region has not been due solely to its having occupied the point of vantage, but by reason of its vastly superior surroundings and more varied resources.

Carthage, which is central to the cities of the State, and midway between the large eastern markets of the North and South, has the elements that make it an ideal residence, and a site that is exceptionally propitious for manufacturing success.

Carthage itself has a very engaging appearance with its commanding location, wide, tree bordered-streets, and really remarkable number of handsome residences, and the surrounding country is exceedingly charming. From the Carthage ridge, far off to the north and west, one can enjoy an impressive view, bounded only by the horizon, of a vast stretch of undulating country, while looking south the great resort of Pinehurst is to be seen ten miles away nestling in its attractive setting. The predominance of pine keeps the landscape green the year around, and in nearly all seasons the many flowering shrubs and trees add a vivid and wonderful sweep of color; a sight of rare and exquisite beauty.

Climate and Health

This region in the long leaf pine belt, situated between the Coastal Plain and the Piedmont, has a climate unequalled in any portion of the country. It is far enough inland to escape the humid, malarial weather of the Atlantic seaboard, far enough north to avoid the enervating summer temperatures, but not to encounter the rigors of extreme cold in winter. The winters are moderate, but bracing, and singularly replete with sunshine. The thermometer rarely reaches the freezing point, and it is the exception when the mercury registers as high as eighty-five in the midsummer. There is no such thing as a sunstroke in this part of the country. Below is a table showing the government figures for temperature and rainfall covering the decade form 1904 to 1914. Notice that the mean maximum and mean minimum temperatures are given. They are the most exacting of tests, and few places besides this could afford to publish them, they contenting themselves with the evasive table of the mean:

	Mean Maximum	*Mean Minimun*	*Rainfall*
January	55.5	33.4	2.74
February	54.3	32.2	3.89
March	67.5	42.1	3.88
April	74.	48.6	2.94
May	81.4	57.3	4.12
June	86.5	64.6	4.93

July	89.4	68.8	6.46
August	88.1	68.	7.85
September	85.4	62.8	3.59
October	74.4	50.2	2.64
November	64.7	39.8	2.02
December	55.4	34.9	4.16
			49.22 inches

Note that the rainfall, which is very generous, is greatest in the growing season.

If Carthage had no other asset than climate it would be a place much sought after as an all-the-year-around residence, for above all question there is no place in this region, a region itself famed for its superior climate, general healthfulness, and its cycle of delightful seasons, where a more perfect combination of climatic advantages prevails.

Carthage is on a high commanding ridge, and marks the greatest elevation in this section. It is at an altitude of almost 900 feet. There is practically no humidity, and for that reason the pure, clear air has a crisp invigorating tone which preserves its vital quality at all seasons. There is a delicate suggestion of the bracing pine odor that imparts a rare excellence to the air, and in the spring and summer it is sweetened with the blending scents of many pungent flowers. Carthage on its long crest is favored with a continuous summer breeze and there is seldom, if ever, a night that is not delightfully cool. The ridge affords a natural drainage, and as there are no places where mosquitoes can breed, this bothersome insect is not found.

With a favorable location, a perfect balance of temperature, clear, dry air, and pure spring water, Carthage can lay claim to being an exceptionally healthy spot.

Story and Territory

The lower Piedmont was first settled by the more venturesome of the Virginia colonists, who striking out from the settlements along the James found the land of their desire in this favored portion of North Carolina. On the crest of the long ridge where Carthage now stands, ran the old trail used by the Indians when following the buffalo to their feeding grounds in the upper reaches of the Cape Fear River. Along this trail the hardy settlers from Scotland, who had tired of the low lying coastal plain, worked west in search of a better country, and, being attracted by the aspect of this location, they, together with the Virginians who came before them, formed a community which was the nucleus of the present Carthage.

This old trail was the great highway of travel and it eventually became the famous plank road from Salem to the limit of navigation on the Cape Fear River. In the early days the settlement witnessed the march of the pioneers westward to the mountains, guided by Daniel Boone along the old trail leading into Tennessee; they heard the Scottish heroine, Flora McDonald, vainly try to invoke in the inhabitants a spirit of loyalty to the king, and saw the army of Lord Cornwallis take up its headquarters outside the village after traversing the pine barrens. During the Civil War the countryside contributed its full quota of volunteers, but the town did not witness any of the struggles nor suffer any of the devastation caused by that unfortunate conflict.

For over a hundred and forty years Carthage slumbered along, content with its gradual growth, beauty and climate, but when the cities of the State, in regard to which it is centrally located, began to develop in such a rapid and magnificent manner, Carthage became inbued with the spirit of progress which has been such a dynamic factor in the South's upbuilding, discovered that in the wealth of resources her territory afforded, in the great farming possibilities of the surrounding country, in her natural advantages and favorable situation, there existed all the elements needed for the making of a city of wealth, beauty and opportunity.

The foundation has now been laid on which it is easy to build. All modern

Monroe Street, March 23, 1919.

Carthage has seen several courthouses. This photograph is of the building completed in 1840.

The age of the automobile arrives in this 1920's view looking west up Monroe Street.

Monroe street, Carthage (1987)

improvements and conveniences have been installed; the rich agricultural districts, which have been opened by a network of splendid roads, are fast being settled by the best class of progressive farmers from the South and North and West; the railroad facilities have been improved; fine residences, modern office buildings, banks, stores, and new schools and churches have taken the place of the older structures; the industries have enlarged their plants, and new enterprises are beginning to locate in this favored spot.

The Carthage territory is an unlocked storehouse of wealth. Twelve miles to the north at the terminus of the Randolph and Cumberland Railroad on the Deep River, are the largest deposits of commercial talc in the world, and at this point a splendid site, where over one thousand two hundred continuous horse-power can be developed, awaits only the construction of a narrow dam to turn the river's energy into the wheels of factories and the lights of homes. Closer to Carthage are large deposits of brick and tile clay, and shales that can be made into the face brick, so many thousands of which North Carolina imports yearly. Fine measures of coal are but three miles north of the town, and just beyond are gold mines that have not been worked since the Civil War, but which prior to that time furnished a good yield of the precious metal. There are in the immediate vicinity mill stone and building stone quarries; pure white quartz gravel and sand deposits, and the trap rock of the Deep River formation is the nearest to the Atlantic seaboard of any in the State. The forests still yield a good grade of pine, oak, gum, hickory and flowering dogwood, which makes possible many profitable lines of the wood-working industry.

The territory surrounding Carthage is rich in mineral and forest wealth, and the variety will allow for a large number of thriving activities, which will add a great impetus to business and promote the growth and influence of this center. But it is not so much on these things that Carthage banks her future, for the bulwark of her prosperity is in the great range of agricultural possibilities surrounding her. The productive lands, favored by the best of growing conditions, yield an ever recurring and continually increasing harvest of the raw material for cotton mills and looms, oil and fertilizer plants, tobacco factories, flour mills and canneries, and from the orchards, berry fields and vineyards there is an assured supply of the finest quality of fruit to be found on the continent.

Railroad Facilities

Carthage is but ten miles distant each way from the main lines of the Seaboard and the Norfolk-Southern railroads, and is connected with them by the Randolph and Cumberland. A branch of the Norfolk-Southern also enters Carthage. It makes the famous resort of Pinehurst easily accessible, and effects a connection with the main line of the Southern Railroad. Carthage being a competitive point has a low freight rate. The cities of the State are quickly reached; the ocean is but a five-hour trip to the east, and it is an easy ride to the mountains in the west. New York City is only a seventeen-hour journey.

Good Roads

Leading out from Carthage is a system of broad, level roads of the finest type of sand-clay construction, which has been found superior to Macadam. In Moore County alone there are approximately two hundred and seventy-five miles of good road, and the remaining highways leading into Carthage are being brought up to the same high standard. These splendid roads are of great importance to the farmer, and a pleasure to the motorist, who over their perfect surface is enabled to swiftly reach the resorts and other towns of this region, and to connect, ten miles from Carthage, with the great Capitol Highway, that boulevard which runs from Washington to Atlanta.

Schools and Churches

Carthage has one of the finest and best directed schools in the State, where a

The Howard J. and Sarah Jenkins Muse home on McNeill Street, Carthage.

The T.B. Tyson home, McReynolds Street, Carthage. Today this building houses the Carthage Furniture, Jack Williams Insurance and the Billie-Fran.

The Carthage Hotel as it appeared in 1975. On the hotel site today stands the Moore County Courts Facility.

thorough and exacting course of instruction, through the eleven grades, assures a splendid education and a good college preparation. The commodious brick building is built on the most modern and approved plan for an educational institution. The plumbing, heat and ventilation are all that could be desired, and the left and rear lighting of each of the large rooms is in accordance with the present standard. In the entire county there are a hundred schools.

Carthage has a high moral and religious tone. There are Presbyterian, Methodist and Baptist churches, whose congregations work in close harmony towards the advancement of the common weal, and who gladly receive all newcomers. Anyone is welcome here, however, regardless of their religious beliefs, and free to act in accordance with their convictions.

Water System and Fire Protection

Carthage has a generous and well-constructed water and sewerage system. It was built with consideration of the future and is ample for the supply and sanitation of a city of many thousands of inhabitants. The water comes from a point a mile and a half south of the town and is obtained from a series of inexhaustible, large volume, gravel springs, furnishing a clear, pure, healthful water. The water is piped from the various underground sources to a large concrete reservoir. This storage basin and cover are of monolithic concrete construction, and it is impossible for the smallest insect to enter. It is impossible to contaminate the supply in the slightest. The analysis shows the water not only to be absolutely pure, but an exceedingly fine water.

The capacity of the reservoirs and the Carthage tower tanks is so great and the pressure so high that it is possible to cope with any conflagration that could occur here. The large number of hydrants that are distributed at convenient intervals makes it possible to rapidly get at close range with a fire. The fire brigade is composed of companies in different districts of the town. It has standard apparatus located at strategic points, and has always proved fast and efficient. The assured protection has made the insurance rate low.

Light — Power — Telephone

The current used in Carthage is generated at a hydro-electric plant only seven miles distant. Besides furnishing light, this source will supply units of power from the day current now being brought in. The big power lines running from the Yadkin River to Raleigh and north pass within a mile and a half, and from them great quantities of power can be obtained.

The telephone service links Carthage with the cities of the State and country, and extends even into the remotest agricultural districts.

Accommodations

The Tyson House is a new, large and well-equipped hotel, with steam heat, private baths, and fifty spacious guest rooms that may be had singly or en suite. The rates are from two dollars a day up, on the American plan. Special rates are given by the week and month. In addition to the hotel there are a number of private boarding houses where pleasant accommodations may be secured at reasonable rates.

Free Library

The Civic Club maintains a free library whose collection of books covers well the classical, philosophical and historical fields. They are adding continually to the shelves and copies of modern fiction are procured as these books come from the press.

The County Seat

Carthage being the capital of Moore County is the residence of the county officers. The attorneys practicing at this court stand high in their profession, and a number of the most eminent judges in the States have been graduates of this local bar.

Establishments and Industries

Carthage has two successful financial institutions, the Bank of Moore and the Bank of Carthage, with ample capital for the growing needs of this section.

The Kelly Printing Company is a modern linotype-equipped printing house, and the publishers of *The Moore County News.*

There are drug stores, millinery shops, groceries, meat markets, wholesale and retail hardware houses, jewelers, hay, grain and feed stores, and shoe, clothing, furniture, delicatessen and general stores.

These merchantile establishments together handle every variety of goods, and a number of them are profitable markets for the farmers' produce. There is a large sales stable which enables the farmer to procure the best of stock.

One of the most modern, well-planned and complete cotton gins in the country has just been erected in Carthage, and this, in connection with the liberal dealing of the regular cotton buyers in this territory, insures the best return to the planter. There is a bonded warehouse.

The Bismarck Hosiery Mill of Carthage, which gives congenial employment to a large number of skilled workers, is one of the most perfect examples of that lucrative industry, and its success is another argument in substantiation of the contention that these mills should not be north of the cotton belt.

Carthage prides itself on being the home of the well-known Tyson & Jones Buggy Company, a pioneer of the Southern vehicle trade. It is not only one of the oldest and largest factories of its kind, and gives employment to more workmen than any institution in this section, but since its establishment in 1850, its product, which is sold in all parts of the South, has been the standard of vehicle construction.

One of the best garages in the South is maintained by the Tyson & Jones factory. The work is expert and the facilities for handling all jobs so ample, that even machines from very distant points are brought to this establishment in Carthage for repairs and overhauls.

The John L. Currie lumber plant has for years shipped the finest grade of dressed timber to the large markets of the country, and frequently its long leaf pine, after the distant haul to Portland, has sold in competition with the best of Maine's forest products.

Carthage has good livery stables, and there are automobiles for hire by the trip or hour.

Industrial Opportunities

No better opportunity exists today than at Carthage for the establishment of a wagon factory, to share in the growing demand that increasing agricultural activity in the South has stimulated. The grade of oak that is used in the manufacture of wagons is in abundance in the immediate vicinity, and labor, that has become skilled through generations of experience in the construction of vehicles, is at command. The Tyson & Jones Buggy Co., of Carthage, a concern whose name is symbolic in the South for quality, and whose carriages are the criterion of the trade, stands ready to make arrangements with a wagon manufacturer, whereby they will sell his product through their well-established, widely-distributed and competent sales force.

A wood working plant equipped to manufacture wheelbarrows, spindles, handles and frames for agricultural implements, sashes, doors and blinds, would have at command an unlimited amount of raw material at low cost, and, as a side line, the waste from the many planers in the vicinity could be utilized in the making of the sixty thousand or more berry crates that now have to be brought in to this great fruit growing center. In addition to these fruit packages, the Candor, Southern Pines and Niagara peach orchards require many thousand more crates of a slightly different construction, and the vast grape vineyards now maturing will within the year create a great demand for their especial type of shipping package.

Monroe Street in Carthage looking west toward the Courthouse, 1920. The sign in the picture reads "Speed limit in business section of town 10 miles per hour. Penalty $5.00. This ordinance will be strictly enforced. U.L. Spence, Mayor."

A view of Monroe Street in Carthage in the Spring of 1920.

Monroe Street in Carthage following the completion of the new Moore County Courthouse (1923).

Carthage is the center of the largest dewberry producing region in the world, and at the present, needs more than anything else a large and well-managed cannery to preserve the thousands and thousands of quarts of berries that become too soft for shipment at the end of the season, and which go to waste for lack of a plant to preserve this delectable fruit. The peach orchards would supply their product at a slightly advanced season, and following that the vegetables, which produce so abundantly here, would assure a long period of continuous operation.

The cucumber is surprisingly prolific on the lighter soils of this section, and the cheapness, coupled with the quality in which they may be grown, constitutes an alluring invitation for the establishment of a pickling plant.

A peanut butter, together with a peanut candy factory, is an interesting and very promising possiblity, here where conditions for such a venture are exceptionally auspicious.

There are a number of enterprises that would profit from the favorable conditions existing in and around Carthage, but to list them is not possible in the compass of a pamphlet. For instance, here is a great chance to open a warehouse in the center of a newly discovered tobacco field, where the finest quality of leaf is being produced, and it follows that a cigar or tobacco factory would find no less a number of advantages by getting in on the ground floor.

A furniture factory could find no better location.

In view of the talc operations on the Deep River, the material used as a base in fire-proof paints could be obtained very cheaply, and a plant manufacturing such coloring matter would have the advantage from a Carthage location. A factory making certain sorts of soap, for the same reason, should consider the proximity to that mineral.

Carthage needs an ice plant to supply the local demand, that is now filled only by a forty-mile shipment, and to furnish the many tons used in the fruit growers' express cars.

A laundry and a bakery are long-left wants.

Carthage needs industries and industries need those very advantages that Carthage affords. There are but few branches of industrial activity that would not prosper to a marked degree in this well-situated, open and inviting field.

In Short

We do not claim that Carthage is a city, a city with full compliment of stores, industries and large business houses; that "we are preeminent in some manufactures and leaders in others," as some centers take pleasure in telling you. No, it is in the very absence of those enterprises, which, if established here, would have an open field and successful future, that your opportunity is to be found. For though yet, we do not have these bigger things, we do possess in the most remarkable degree the fundamental essentials for the building of a city where sterling advantages, health, comfort and beauty will combine to assure the most desirable form of a great and increasing prosperity.

In cities where competition is keen, and in territories where the resources have long ago been exploited, further development must of necessity be slow, and your chances correspondingly limited. It is in an undeveloped, but potentially wealthy region, where conditions are right, and in the place that will profit most from the growth of the territory, that you will find the raw material from which you can most surely compound a splendid future. That is what Carthage offers you in the most generous of measures, a field of the greatest promise, and one which you can shape to your own ends unhampered by competition or a set of fixed conditions. Here you can start in a small way and the natural increase will build you up to the larger.

Carthage is the location where your industry will make a good and increasing return on the investment; it is the most delightful situation for your home, and it is the headquarters of an agricultural region wherein the most satisfying

success will crown your intelligent effort. No matter what occupation you follow, you will lead a healthy, well-rounded life, a life made joyous by the realization that here you are at the dawn of new and greater opportunities in the spot where the rising sun of the Southland's prosperity will cast its warmest glow.

Tyson and Jones Buggies Kept Rolling On and On

by Mrs. L. P. Tyson

Thomas Bethune Tyson (1813-1893), First President of Tyson & Jones.

(Editor's Note: This story was originally published in the Moore County News Centennial Edition (February 19, 1975). For permission to use it, we are thankful.)

The history of Tyson and Jones began in about 1850 when Isaac Seawell established a small repair shop which was conducted by him and his two sons. They engaged in general repair work and built a few buggies and farm wagons for the local market. Seawell was noted for fine craftsmanship and well-finished work, but they were having financial difficulties, so they accepted an offer from T. B. Tyson Sr. to buy them out.

Mr. Tyson then formed a partnership with Alexander Kelly, a contractor and farmer, who at that time was also Sheriff of Moore County. They employed several local mechanics, including Seawell, and also used some of their most intelligent slaves. Among them were Adam and Joe Tyson and Edinborne Kelly.

All the work was done by hand, and the firm built up reputation into the surrounding counties.

In 1857, Mr. Tyson was in Fayetteville on business when he met up with a young carriage painter named W. T. Jones. He engaged Mr. Jones to come to Carthage and take charge of the paint shop of the little factory.

The business ability and energy of Mr. Jones was so apparent that in the year 1859, Messrs. Tyson and Kelly took him into the firm and left the entire management of the vehicle business in his hands, as Kelly was busy with his farm and Tyson was occupied by his mercantile interests.

At this time they changed the names to Tyson, Kelly and Company. Mr. Jones gradually enlarged the business and extended the trade so that prospects for the future were very bright.

Then came the Civil War in 1861, and business was suspended. For a short time the shop was used to manufacture military equipment for some of the first Moore County troops, and then it closed.

Mr. Jones went into the Confederate Army and served throughout the war. He was captured and held a prisoner at Fort Delaware for many months. Even here his business instincts and sagacity were not idle. He made money even while in prison. The story goes that he obtained from his captors a large amount of old surplus crackers and made them into a kind of alcoholic beverage which he sold to the Union soldiers. At any rate, at the end of the war he came home with a considerable amount of good United States currency on his person. Nobody else in Carthage had anything but Confederate money, which was then worthless.

With the money Mr. Jones brought back, they were able to re-open and Mr. Tyson, Mr. Kelly and Mr. Jones went to work to rebuild their ruined business. Gradually it began to grow and prosper. They expanded more widely in North Carolina, and then into South Carolina, Bennettsville being their chief marketing point. Captain P. L. Breeden was their agent.

Located at the intersection of McReynolds and Ray Streets, the Tyson and Jones Buggy Company was a major manufacturing facility during the latter part of the last century and the early part of this century. One building remains of this complex. In the far left background, one can see the steeple of the old First Presbyterian Church.

On the first Monday of each month, Mr. Jones carried the buggies down hitched together in long strings pulled by mules or horses over the deep sand roads. The round trip to Bennettsville and back to Carthage required about a week.

Even after the railroad came to Cameron, and they began to ship from that point, Bennettsville always remained an important distributing point. Three generations of the Breeden family — father, son, and grandson — served as agents. The business had now spread over all the Southern states. Mr. J. E. Waddill was the trading salesman.

The late Mr. "Aubie" Way, who as a lad worked in the trimming shop at Tyson and Jones, said that the Dallas, Texas agent used to order almost exclusively a body style known as the "Doctor's Phaeton," one of the firm's more expensive models. He would also ship large quantities of genuine Texas cowhide to Carthage to be used exclusively to cover the tops of the buggies he ordered instead of the "rubber duck" material normally used for the unseen top roof panels.

In 1873, Mr. Tyson and Mr. Jones bought out Mr. Kelly's interest and changed the name to Tyson and Jones. The factory buildings at this time were flimsy wooden structures, and the work was still done by hand. The company now ordered machinery, and a large, substantial wooden building was constructed to house it.

In 1889 Messrs. Tyson and Jones were determined to try the corporation form of doing business, and a charter was secured for a corporation to be formed, the Tyson and Jones Buggy Company. The capital stock was fixed at $30,000 in shares of $50 each. W. T. Jones was elected president, L. P. Tyson was vice-president, and J. B. Shaw was secretary and treasurer. The first board of directors consisted of those officers and T. B. Tyson Sr., W. J. Adams, S. W. Humber and J. G. Downing.

Thomas Bethune Tyson, Sr. died in 1893, leaving his stock to his grandson, Thomas Bethune Tyson II, who then became secretary and treasurer of the corporation and later became president on the death of Mr. Jones in 1910.

A permanent building program began in 1898 when the first brick building, a

Tyson and Jones company office, 1912. Alonza Templeman Lewis (1880-1931), Accountant.

Tyson and Jones Blacksmith Shop employees (December 3, 1907) left to right-
Front: Charles Jenkins, Sr., Braxton Fry, Marvin Muse, Dan Hannon, John Vick, Murdock Jenkins.
Back: Duncan Vick, Bruce Jenkins, John Fagan, John Stewart, Will Way, Jim Way, Walter Muse, John Adams, Charles Jenkins, Jr., Daniel Muse, and Wes Hunsucker.

Tyson and Jones Buggy Company Employees (December 2, 1909) Some who have been identified are: Tink Yow, Will Way, D. Carl Frye, Walter Vance Williams, Lewis Grimm, Strong Maness, Mrs. Hassie Nunnery, W.G. Jennings, Miss Fannie Gilliam, Ben Freeman, Kenneth Phillips, Locke Rose, John Adams, Tom Nunnery, Jim Rose, Tom Maness, Green Way.

large three-story structure, was built (later, in 1905, it was destroyed by fire). In 1902 a large brick building for the blacksmith and woodworking department was added. In the year 1905 the largest of the brick buildings, four stories high and with a basement, was erected. The brick office building was constructed in 1906, thus completing the plant and giving it an entirely new and modern group of buildings. Steam heated all these buildings, and a generator provided the first electricity in the area for power and lighting.

As a sideline, Tyson and Jones made furniture and put out a small catalog, mainly featuring tables, chairs and porch furniture. If, however, any of the ladies wanted something made — if she would take a picture to the shop, or make a drawing of what she wanted — they would make it for her. There are a number of pieces, such as a desk and so on, scattered around in various Carthage homes which were made by Tyson and Jones.

T. B. Tyson II became president at the death of Mr. Jones in 1910, a position he held until he died on April 24, 1924.

The factory was purchased in August 1924 by John R. McQueen and Henry Page, Jr. Original plans called for the manufacture of truck bodies with buggy production continued. The name was left unchanged. In 1925, equipment was installed for the making of furniture.

The Tyson and Jones buildings were purchased on May 23, 1929 by W. Irving Schuman of Greensboro. His Carthage Furniture Manufacturing Company proved to be an unsuccessful venture, however, and the physical plant was deserted until it was used in the production of camouflage netting during World War II.

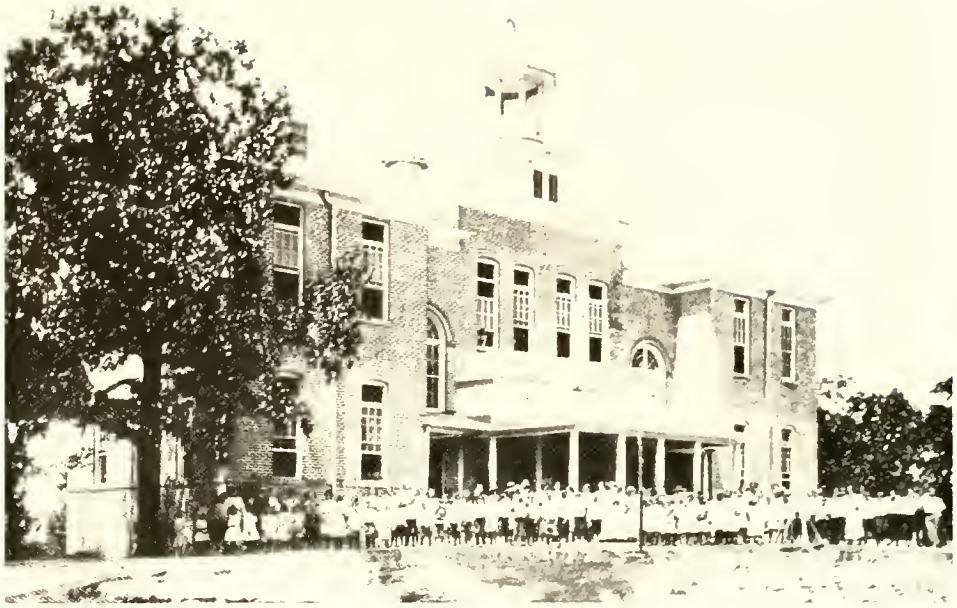
The last Tyson and Jones buggy was delivered to Neil S. Blue of Raeford in 1925. He was 80 years old at the time, and had once declared that he would never own an automobile.

Much More Than Adequate

On February 19, 1975, The Moore County News published its "Centennial Edition." Dr. Francis M. Wilhoit contributed an article entitled "Carthage Schools Provided A Good Foundation." Currently, Dr. Wilhoit is Professor of History and Political Science at Drake University, Des Moines, Iowa. His brother, Woodrow, continues to live in Carthage and is the Carthage editor for The Pilot, our county newspaper published in Southern Pines.

Careful reading of Dr. Wilhoit's story demonstrates his conviction that integrity and character are the essentials for good education. The teachers of Carthage Elementary School and Carthage High saw to it that these qualities were passed on to their students. Some of the people he remembers were members of the Carthage Methodist Church. It is a credit to them and the church that such important virtues have become the ones most treasured. After all, individual character provides the foundation upon which all else is built. Public education was "much more than adequate" in Carthage because people with Christian values cared. Here is Dr. Wilhoit's testimony to prove it.

It has now been almost half a century since I began my formal education in September 1926, by entering Miss May Stuart's first grade classroom (first floor front, east side) of the old Carthage Elementary School. Though I doubt that I knew it at the time, Calvin Coolidge was then in the White House, echoes of the Teapot Dome Scandal were still heard in the land, stocks were going up, bathtub gin was going down, and the elegant Moore County Courthouse was still new and shiny. A relative newcomer to the county seat, I had to walk about a mile "from the other side of the tracks" to get to the Elementary School, but I loved every minute of the walk — even in the rain and occasional snow.



Carthage Elementary School in the early 1920's. This building stood on McReynolds Street west of the church.

Miss May was a lovely person — gentle, sympathetic, and ever so kind. But during the year she became ill — I think with appendicitis — and she was replaced by Mrs. O. B. Welch, our principal's wife. She, too, was a kind lady; and indeed, looking back on it, I don't think any six-year-old has had more wonderful beginning teachers than Miss May and Mrs. Welch. They were the perfect pair of guides to steer us through the intricate maze of the "Baby Ray" reader. They were also two of the warmest human beings I have ever known — in or out of education.

My second grade teacher was Miss Augusta McKeithen. I remember Miss Augusta for many things, but especially for her birdlike voice, fragile beauty, and perfectly tailored clothes. She was always immaculately dressed, like the movie stars we oohed and aahed over. On one occasion, I recall, she was to paddle me for going downhill at an unauthorized time, but at the last minute she reprieved me. Miss Augusta, alas, died tragically young, cut off in the prime of life.

Her sister, Miss Norman McKeithen (later Mrs. Dan Carter), taught me in third grade, where I believe I learned the multiplication tables and acquired a lifelong preference for the Old over the New Math. It was also in third grade that I was taught partly by young Caesar Phillips, who was then doing his teaching interning as a college education major. That was my introduction to the custom of teacher-interning, and I thought it was a good idea.

Mattie Kate and Clyde Shaw.

Mrs. Hilliard, in fourth grade, had a reputation for being "tougher" than most of the other teachers, but she was a first-rate instructor and a stern disciplinarian. She simply could not bear nonsense or stupidity, and she was a whiz when it came to explaining long division and American History. It was also in her class that we were first exposed to double seats. I believe my seat-mate was Robert Wicker.

My fifth grade teacher was Miss Mattie Kate Shaw, who was looked upon as sort of the "dean" of the Elementary School. Her fund of knowledge about a wide variety of subjects was enormous, and, like Mrs. Hilliard, she would brook no unseemly behavior in her class. I especially liked it when she brought her bachelor brother Clyde to our class to tell us about his experiences in World War I and his postwar travels. I remember once that Miss Mattie Kate asked each of us what he or she wanted to become in adulthood. I think I said, "A poet and a preacher." I haven't quite realized either of those goals, but I guess being a writer and a professor is pretty close.

Besides the revered teachers, I have golden memories of a host of other things associated with the old Elementary School. There was gentle Jack Martin, the

black janitor, who was friend and confidant to all us little boys; there was the "down-hill" playground that was a veritable wonderland of fantasy when the grass was green in spring; there was the time Mr. Welch brought in an old "cathedral" Westinghouse radio so we could hear Helen Keller speak; there were the weekend movies Mr. Welch presented in the auditorium for ten cents with Catherine Blue providing the piano accompaniment to the silent action; and, finally, there was the ancient bell in the bell tower, whose imperious but sonorous clang still reverberates in my ears as vividly as the day I first heard it.

We also got an education in those days from the simple ritual of walking to and from school. There was a good chance we would encounter shuffling Charlie McLean, Carthage's most famous Confederate veteran, who was said to have fought at the Battle of Seven Pines, and who was our link to ancient history and the great War Between the States. Almost every day we ran into Bose Kelly, who lived in a shanty near the Currie dewberry farm (I know for I once visited him there), and who was the colorful black handyman for the Wallace Brothers store. Bose liked to regale us kids by putting the lighted end of a cigar into his mouth and by telling us tall stories — always with a straight face. My favorite was the story, oft repeated and embellished anew each time, about how he made a hair-raising escape from the mighty Titanic as the iceberg-doomed ship sank slowly under the waves. As Bose would tell the story, pausing now and then to munch on his sardines and crackers, I could literally see that mountainous iceberg and hear the waves lashing against Bose's lifeboat. So far as I can recall, I had no doubt at the time that Bose was actually there in the North Atlantic when the Titantic met her end. How else would he have known so much about the great ship?

I even recall when they first began providing hot lunches at school. The head of the culinary operation, I believe, was Mrs. Maggie Lee Kelly, and the creamy hot chocolate and succulent vegetable soup, which were served in tin cups, made a lasting impression on my taste buds. They were also no doubt full of vitamins.

In September of 1931, as the bank panic spread through the United States and the Depression worsened, I transferred to the old Carthage High School building in order to enter the sixth grade. There are many things I remember about that modestly endowed but warm brick structure: the great hall downstairs and upstairs, the vast auditorium with the steeply banked floor, the glass doors separating the auditorium from the hall, the green shrubbery around the building, the cavernous side stairwells, the clay tennis and basketball courts next to it, the woodsy path along the old railroad bed from the Hoyle place to the school, the towering flagpole, the forbidding principal's office to the left of the main entrance, the spacious front playground, the steam radiators that popped and cracked all winter, the banks of windows that had to be thrown up in the late spring and early fall, and the brooding presence of the janitor Walter Morrison, who was a bit Falstaffian in size but a diligent cleaner of the premises.

My sixth grade teacher was Miss Margaret McLeod, who was a devout Calvinist and who lived at the Presbyterian manse with the Goldens. Like Mrs. Hilliard, she was a stern disciplinarian, but she had a generous nature and was extremely well endowed as a teacher.

In the seventh grade I was taught by Mrs. Vestal, whose husband, I think, taught at Cameron, and who lived with the Barringers. I felt a close affinity for Mrs. Vestal, both because of her excellence as a teacher and her charming manner that was always infused with sweetness and warmth. And, because of her diamond-hard focus on grammar, I have retained ever since a deep appreciation of the beauty and utility of a well-structured English sentence. I also recall that in the depths of the Depression Mrs. Vestal gave me fifty cents in order that I might join the Boy Scouts. I eventually worked my way up to Second Class Scout, and under the direction of Scoutmaster Herb Hulse had many interesting experiences at the Scout Camp near the Jim Muse place.

On entering the eighth grade I automatically became a high schooler, though I

guess today eighth grade is part of junior high. It was an important step, for we got to change classes every hour on the hour, and I was introduced to the first of two male teachers I would have in the Carthage system — Mr. Blanton, a strong Baptist and native of Tennessee. In time, I came to have a few reservations about Mr. Blanton's pedagogy and coaching but, on balance, I think he was one of the nicest, kindest, and friendliest Southern gentlemen I have ever known.

I had the pleasure of playing two or three years of varsity basketball under Mr. Blanton's direction. (How I remember that frigid gym and the big stove between the court and dressing rooms!) I believe when I was on the starting five, the others were Ed Comer, John McCrimmon, Charles Cox, (a brilliant and most engaging Carthagenian who made the supreme sacrifice in World War II), and George Fields. Though I was tall and played center, I'm afraid I was only an average player compared to superstars like George. Also on the team, I think, were Wiley Comer, Paul Myrick, Jack Carter, and the Wicker boys. During World War II, I played on a championship service team in the Arctic, but I never had half as much fun as when I was playing for Mr. Blanton and Carthage High.

In the ninth grade, I think my home room teacher was Miss Rucker, a dynamic expounder of history who was also a strict disciplinarian. She helped to stimulate my interest in world and European history; and when I went to college, I got my first degree in modern European history.

My tenth grade teacher was Miss Jones, who, with her friend Miss Rucker, lived with the Pooles. I found Miss Jones to be a superb teacher of English literature and a most articulate and charming young lady.

As an upperclassman, I, of course, had other instructors than my home room teachers. I remember with gratitude Miss Shankle, of Mt. Gilead and Duke, who introduced me to Keats and to modern psychology; Miss Kelly (later Mrs. Eugene Stewart), who inspired in me a permanent love of things Gallic; Miss Meade Seawell, who dramatized English literature in a way that still fascinates me, and who gave me my first real lessons in vocabulary building; and our principal Mr. Welch, who, despite a low-keyed classroom manner, made the theorems and propositions of Euclid as exciting as a detective story. I was also privileged to have a few lessons from Catherine Shields (Melvin) in creative writing, and it was these that stimulated my desire to become a writer. I believe I wrote my first short story for her class and called it "Coca-Cola Johnny." I'm sure there was less art than artifice in it, but it was a start.

Then, of course, there was Miss Floy Dalrymple, who embodied as well as anybody the spirit of Carthage High, and who was involved in just about everything that went on in the school. I could not afford her wonderful piano lessons, but after I learned to play the piano on my own, she was generous enough to let me play in two of her spring recitals. I think my selections were "Whims" from Schumann's "Fantasy Pieces" and a simplified version of Rachmaninoff's famous "Prelude in C Sharp Minor." I am sure no pianist has ever played "Ancient of Days" and "Lead on, O King Eternal," (our commencement prelude and postlude) with quite the exuberant flair she put into them at each commencement. Miss Floy was also magnificent with our Glee Club, and I can still hear us singing "My Grandfather's Clock," as she directed and accompanied us at the piano.

In my senior year, in the eleventh grade, my home room teacher was Miss Eula Blue, then at the peak of a brilliant teaching career. What can one say about Miss Eula that has not already been said? Not very much, I fear. In my own experience, I found her to be an incomparable master of the classroom, and the most inspiring and qualified teacher I have ever had anywhere at any time. A majestic believer in the power both of knowledge and education, Miss Eula was (and is) gracious, infinitely patient with learners, and generous to a fault with her time and energy, and in her never dull Latin classes, the luminous cadences of Caesar seemed to melt in her mouth. At our Junior-Senior Prom, which was held in the old Carolina Hotel at Pinehurst, I sat near Miss Eula —

Carthage HIgh School Graduating Class of 1915: (left to right)
Front: Catherine Persons, Johnsie Redding, Jessie McNeill, Paul Waddill (President), Margaret Kelly, Ina Fields, Annie Wilcox, Leah Hurwitz.
Back: Professor Clement G. Credle, Miss Eula Blue (Teacher), Neil McKeithen, Miss Mildred Harrington (Teacher), William Currie, Gart Wallace, Hiram Adams, Harold Williamson, Irvin Barber, Levis Holley, Gerald Montague.

as beautifully dressed in her spring finery as a movie star — and I remember thinking that she was just as marvelous outside the classroom as in it. In recent years I have kept up an intermittent correspondence with Miss Eula, partly in Latin, and I find that her great spirit comes through in letters the way it did when she was speaking before a class. On my first visit to Rome, the Eternal city, I entered the "Forum Romanum" and said to myself, "Miss Eula, I finally made it!" Her ability to communicate the gist of the Greco-Roman heritage to high-schoolers was unequaled, and I am not at all surprised that she is still working in her eighties. May she live forever!

I was graduated in June of 1937, and was happy to have been named class Valedictorian and winner of the DAR's Algernon Sidney History Award. Unable to go to college, I worked for the Carolina Bank for five years (with a classmate June Frye), and then served in the Air Corps for something over three years. After the War, I used the G.I. Bill to earn three degrees at Harvard and to study at the Universities of Heidelberg and Brussels.

I am pleased to say today that Carthage High prepared me so well that I was able to attend three of the outstanding universities of the world and compete on more than equal terms with the graduates of the nation's most prestigious prep schools. I doubt that I would have been elected to Phi Beta Kappa at Harvard if I had not had teachers like Miss Eula and the others discussed here during my high school days.

How, then, was our modestly endowed Carthage High able to give us, a generation ago, such an outstanding education? On the surface, things were not so rosy; nobody had enough money for anything; the athletic and laboratory facilities were scandalously inadequate; there was no art instruction, and there was virtually no audio-visual equipment and only a barely adequate library. I have thought about this ever since I went to Harvard and saw how well prepared I was, and I think I have figured out the answer. We got a first-rate education at Carthage High for these reasons: One, we had a small but dedicated faculty who knew their stuff and never grew tired of going the extra mile to help us learn. Two, we had a most capable principal in Mr. Welch — a man of granitic integrity and a man for all seasons. Three, the County School Superintendent's

office, headed by H. Lee Thomas, was always cooperative when something needed to be done. Four, the small size of the school encouraged helpful cross-pollination of ideas and techniques among the teaching staff. Five, there were fewer distractions then than now: no TV, no drive-ins, no youth clubs. Six, the Great Depression was a mighty spur that toughened us up and strengthened our ambition and character. Seven, there were no curricular frills nor trendy courses such as clutter up too many schools today. And finally, with few if any audio-visual crutches; our teachers had to reach deeply into their own resources and find within themselves the tools for guiding us up Parnassus. I would not recommend that schools today be exactly like ours was in the Thirties, but I do believe that a little of the old-fashioned basics and emphasis on discipline would improve our present schools.

I certainly don't want to suggest that those of my generation were plaster saints. Like the youth of all generations, we had our share of fistcuffs, clandestine romance, forbidden games, and underage smoking. But I am proud to say we did not succumb to hard drugs nor did we promiscuously indulge in crimes against persons or property. I am, however, not prepared to say that we were more moral than the youth of today — that would be presumption on my part. I will merely say that both our virtues and our vices were somewhat different. Better or worse than today's morality — who can say?

As I reflect on my schooldays, I marvel that we never questioned the "dual school system," dictated by the etiquette of segregation. Most of us were Calvinists, and I guess we just assumed it was something predestined by the Almighty. Having recently written a book on the subject, I was enormously pleased to learn that school integration came to Carthage and Moore County with minimal trouble compared to the rest of the country. I was not, however, really surprised, for I have always considered Carthagenians and Moore Countians — white and black — to be among the sanest, most common sensical, and most decent people on the face of the earth. We all know now — or should know — that at the Day of Judgment the only thing that will matter will not be the pigmentation of our skins but what we believed and did down here as members of the human race.

Many years ago, the great Asheville writer, Tom Wolfe, wrote that you can't go home again, and in a number of ways, that is no doubt true. But you certainly can go home again down memory lane, and that is precisely what I have been doing in this reminiscence. It is, indeed, one of the nicest ways of going home.

It is now well into 1975 and Time — the masked bandit that trips us all — moves inexorably on, and the golden memories slowly fade. But wherever I may go, I shall always be proud to call Carthage my home and to honor dear old Carthage High as my real Alma Mater — even above Harvard.

Carthage High School was destroyed by fire in March, 1964. It graduated its last class that year. The school was located on the campus of the present Carthage Elementary School, Rockingham Street.

A skating trip to Greensboro was enjoyed by the following:
Seated in front: Lisa Brown, Tamara Cagle.
Front row standing: Jon Carter, Susan Bowles, Holly Brown, Jamie Whatley, Carolyn Craven, Jennifer Craven, Bill Cole, Clay Mackey.
Back row: Tommy Phillips, Worth Paschal, Dot Cole, Karen Brown, Billy Carter, Faye Carter, Tripp Carter, Walter Rea (holding David Phillips), Shannon Cagle and Sandra Craven.

In 1982, the church enjoyed a picnic at Camp Rockfish with a canoe ride included. Pictured from left to right are Patrick Mohan, Jon Carter and Worth Paschal.

This Sunday School class of 1980 includes in front row Jon Carter, Jeremy Dutton, Sandra Craven (teacher), Lee Ann Priest. In back row are Bill Cole, Chad Dutton, Jennifer Craven, Patrick Jessee and Chris Mackey.

Pictured left to right in this Sunday School picture are Clay Mackey, Faye Carter (teacher), Carolyn Craven, Tripp Carter, Shannon Cagle and Worth Paschal.

Recollections

Eric and Donny Dutton

Were the sermons long and the pews hard? Ask any child.

Could the organist really identify "What A Friend We Have In Jesus" by page number and play it in a suddenly darkened church? Ask her daughter.

Would a hunting accident lead a young man to make a forty year commitment as a Sunday School officer? Ask Wib.

"Recollections" bring together a miscellaneous collection of stories about people and events of days gone by in Carthage United Methodist Church. Some presented their stories orally while others took pen in hand to write their own memories. Either way there is no end to what you can learn as your friends breathe life into their memories.

A Child's View of the Children's Message

Throughout the whole entire church, the children's message has been the thing that children have depended on and understand when church has begun. What I like best about the children's message is when the preacher comes down from his holy seat and he starts his little sermon and then he says his prayer. Then he greets us for coming to meet him at the children's message. Then tomorrow it's a whole new beginning.

Eric Dutton (age 8)

Born To Teach Music

"A half century in a single profession is an accomplishment that few people have, and one of these few is Mrs. Myrtle Muse McPhail of Carthage.

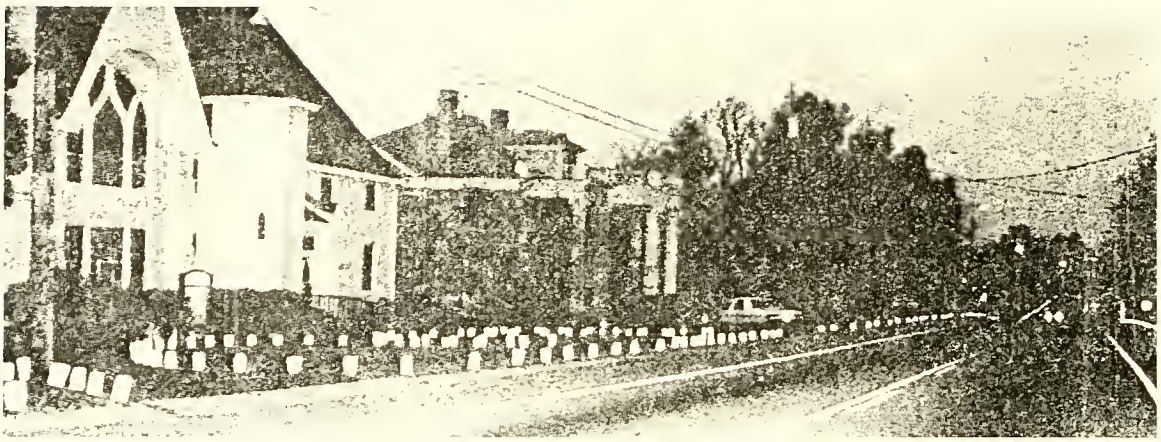
For fifty years she has been giving piano lessons to the young people of Moore and Lee counties, a career that has brought her much joy and happiness and has certainly enriched the lives of those young people with whom she has worked. During these 50 years she spent eight years touring the state as director of the famous Oxford Orphanage singing class.

Mrs. McPhail, or Miss Myrtie, as she is better known, was born in Carthage, the daughter of Alex and Camilla Marley Muse. On her father's side she is directly descended from Dr. George Glasscock, a Revolutionary War surgeon and cousin of George Washington.

On the day that Myrtie was born, Mrs. Muse announced to the family that she was born to be a music teacher. She was constantly reminded of this during her early childhood, and at the age of eight started taking piano lessons from Mrs. Mary Bagwell, who was boarding with the Muse family. By her 12th birthday she was playing well enough to substitute as organist for Carthage Methodist Church. Two years later she gave her first lessons to two little Negro girls who were living on her father's farm, and these lessons were so successful that there was no doubt that Mrs. Muse had selected the right career for her daughter.

Completing her college work, she was elected to teach piano in Carthage High School. In the summer months while teaching in Carthage she continued her studies at the Southern Conservatory of Music, Durham, and under Prof. M. D. Potter of the New York Conservatory of Music. With the exception of three years when she taught in Rowland High School, Miss Myrtie was the school music teacher and Methodist Church organist in Carthage until 1920. It was at this time that she started on an adventure that was to be one of the most interesting and one of the most profitable of her whole career.

During the summer of 1919 the superintendent of Oxford Orphanage asked her to substitute for the regular director of the singing class and to travel with it until Thanksgiving of that year. She accepted and did so well that at Thanksgiving she was asked to take the position permanently. She returned home to make preparations for her new work, which was to really begin January 1, 1920.



Lanterns (paper bags with sand and candles) lined McReynolds Street in Crthage Sunday night, December 20, 1986. The Methodist Church placed the lanterns. The church yard and drives were lined with them.

Carthage United Methodist Church at Easter, 1980.

In May, 1984, the Carthage Rotary Club presented its first awards to outstanding citizens in the Carthage community. These awards were presented to T. Roy Phillips, Lucile Hyman and Joe Allen. Pictured left to right are Mr. & Mrs. Joe Allen, Mrs. T. Roy Phillips, and Mr. & Mrs. Robert Hyman.

This directorship, which to the spectator appeared to be a happy jaunt, was really one of hard work and many trials. As soon as the tour for the first summer was ended Miss Myrtie started working intensely on a program for the coming year.

From the grade school children the regular teachers selected the ones who they thought would qualify for the singing class and sent them for tryouts. All those selected were untrained in any kind of music or acting, but from them Miss Myrtie chose fourteen whom she felt would make a successful program. For two months she and the children worked together, and by March 15th the finished product was ready for display.

The tours were divided into three groups. The first one, March 15 to June 1 was the Eastern Carolina tour. In addition to giving a program nightly, they sang in some church each Sunday. On June 1 they returned to the orphanage for two weeks rest, then they were off again on the Western North Carolina tour. September 1 found them again at the orphanage for two more weeks rest before starting on the third and final trip, the Piedmont tour, which ended a day before Thanksgiving in order for the children to be at the orphanage for Thanksgiving dinner. Miss Myrtie returned to her home then to start work on the program for another year.

In 1927 Miss Myrtie resigned this work to take up a new job as a wife. On January 21, 1928, she was married to M. J. McPhail of Sanford on her parents' fiftieth wedding anniversary.

Marriage, however, did not stop her musical career for immediately after she moved to Sanford she was elected organist for the Presbyterian church. She resigned this position a year later at the death of her husband, and for a short while retired from public life. Within a few months though she took up where she left off and became assistant organist for Sanford Methodist Church and started teaching music in Greenwood and Goldston schools.

Music teaching has not kept this energetic lady from participating in the various social and religious activities of the communities in which she has lived. She organized and is an active member of the Round Dozen Music Club in Carthage, is a member of Sanford Literary Club and the Southern Pines chapter

Carthage Music Club "dress-up" party in the 1940's:
Standing left to right: Emma Womack, Lena Spencer, Myrtie McPhail,
Seated: Ella McNeill Seawell.

of the Daughters of the American Revolution and the Sanford chapter of the United Daughters of the Confederacy, the Eastern Star (of which she has been both worthy matron and grand organist), and is state chairman of the Past Presidents Assembly of the North Carolina Federation of Music Clubs.

Religion plays a very important part in her life also, for she very emphatically states, "I am the most loyal Methodist in the United States." Every Sunday morning she will be found playing the organ for the regular services and most any day during the week she will be there for funerals, weddings, prayer meetings or any other activity that requires an organist. A favorite is one about a dream that a layman of her church had in which Miss Myrtie was convinced, by St. Peter, that she would not like heaven because there were no Methodist organists there.

When someone kidded her about leaving the Methodist church for a year to play for the Presbyterians, she laughingly admitted, "there was money in it." Her home church recently showed its appreciation of her loyalty by presenting her with the old reed organ that she began playing at twelve. This sits in the dining room of her home and is one of her proudest possessions." (The foregoing write-up appeared in the Moore County News some time, perhaps during the 1960's. Thanks to Miss Alma Muse in Raleigh for sharing this story about "Miss Myrtie," who is so fondly remembered by so many for her years of dedicated service to the church).

Stranded On The Roof

Hugh Jackson remembers being church treasurer for several years and also being responsible for keeping the church grounds. His favorite Sunday School teacher was Mr. Wilburn Shields. He commented on the terrific memory of Mr. Shields. He also commented on how much he used to enjoy the orchestra playing for Sunday School. In particular, he mentioned Mr. Walter Williamson playing the violin. He remembers Miss Mildred Sinclair and Mrs. Myrtie McPhail for their playing and Mr. Joe M. Phillips for his singing. He stated that he really felt that through the years we have always been blessed with a good choir.

Hugh and Vi Jackson

The pastors he commented on were Mr. Chester who liked to go rabbit hunting with him and Doug Jessee and Joe Bostick, who visited him frequently. He remembers Joe Bostick in particular because, being a locksmith, he fixed locks on doors for him twice.

One of his earliest memories of the church was in 1924 at revival time. He brought his mother to the revival services one night to meet his girl friend, Viola Wallace, whom he later married. That night his mother was striken with appendicitis and died.

He commented on enjoying the beautiful stained glass windows. He mentioned several outstanding leaders in the church in the past as Mr. Herbert Poole, Mr. George Thomas and Mr. Jack Bradshaw. He spoke of Dr. John Cline as being such a good person and said he had faith in him because of it.

He related an amusing story about the day that he and Jack Bradshaw were on the roof of the church attempting to do some repair work. The top portion of their ladder collapsed leaving them stranded on the steep roof. They yelled each time someone passed, but as Bob Cagle was mowing his lawn next door, no one could hear their call for help. They had to wait until Bob finished mowing so they could attract his attention. He then came over and rescued them.

Hugh Jackson

Early Influence

Pearl Martin Preslar started attending Sunday School at the Carthage Methodist Church when she was about eight years old. At the young age of ten she joined the church with her sister, Carrie Martin Crabtree, when Rev. N. E. Coltrane was the pastor.

Some of the other members of the church mentioned by her, with whom she

A.G. Martin (1870-1951)

Sally Fulp Martin (1868-1946)

grew up and attended school were Alma Muse, Gentry Womack, Robert Sheffield, Elizabeth Williamson (Fary) and Lucille Way.

Pearl graduated from high school in the class of 1926. She remembers and commented that Colin Spencer, Jr. was the mascot that year. She stated what a dear Christian lady Miss Mattie Kate Shaw was, who taught in Sunday School for many years. She also taught her in the fifth grade in school as she did almost everyone in Carthage for a number of years.

A native of Lexington, North Carolina, Mrs. Ruth Anthony Overman, taught in the school system here and also taught a Sunday School class. Pearl mentioned the great influence this lady had on her life. Mrs. Overman asked Pearl to teach the class for her when she had to be absent. This, she said, was the early beginning of her life work teaching God's word in Sunday School.

Pearl remembered and commented on, as do so many, the Sunday School Orchestra. She spoke of, in particular, Mr. Will Stuart playing the violin and Mr. Johnny Williamson, the cello, and Miss Mildred Sinclair, the piano. Also, as many others have, she remembered the choir. She stated particularly remembering Mrs. R. L. Burns (Emma Womack's mother), Miss Zora Lee Frye (later Mrs. George Thomas, mother of Rev. "Sandy" Thomas), and Mr. Joe M. Phillips (father of Emma Paschal).

It was very interesting when Pearl stated that she and her mother sat on the left section of the sanctuary in the pew just behind Mr. R. L. Burns and his daughter (Emma Burns Womack), while her father sat over in the right hand section near the door to the assembly room. This was an observance of the old custom when all gentlemen entered the church and sat on the right side while all the ladies entered and sat on the left.

On May 12, 1929 Pearl's wedding to Alva Preslar took place in the parsonage. Rev. J. H. Buffaloe performed the ceremony. After this, they moved to Anson County for a while where they joined Deep Spring Baptist Church. Some time later they moved back to Carthage.

Her parents, Mr. & Mrs. A. G. Martin, remained members of the church until their deaths. Her mother died while Dr. John Cline was pastor and Dr. Golden from the Presbyterian Church assisted at the funeral. Four years later when her father died, she remembered particularly Emma Womack singing, "I've Done My Work, I've Sung My Song."

Pearl and her family moved to Hamlet in 1939 where they joined the First Baptist Church. Her husband died March 16, 1961 and her son, Reuben, January 28, 1981. She said, "With strength gained from my life as a Christian, I carry on."

In closing, she stated that she was very glad and proud that her daughter and her family (Jud and Grace Rea) belonged to this beloved Methodist Church, which meant so much to her in her youth.

Pearl Martin Preslar

Death Of George Glasscock Muse

On the fifteenth day of June, 1909, there passed from this life one of the most striking characters and one of the most remarkable men of our time, Mr. George Glasscock Muse.

Mr. Muse was born in Moore County on the 28th of February, 1816, and was at the time of his death in his ninety-third year. His entire life from babyhood to hoary age was spent near Carthage among a quiet, industrious, frugal, farmer people. He inherited from his sturdy ancestors a strong and splendid physique, a sound constitution, and that rare and inestimable gift, good common sense. Outdoor exercise, manual labor and temperate habits had developed and preserved his physical powers to a wonderful degree. They had never been impaired by an intemperate habit, for "in his youth he never did apply hot and rebellious liquors in his blood," and no vice had ever been able to hold sway over his inflexible character.

He had therefore by reason of strength passed the fourscore years and ten

erect of form and with the glow of health and physical vigor. A year or two before his death he was able to mount his horse and ride to town without physical exhaustion.

Mr. Muse was a man of strong convictions and decided opinions, and in the declaration of his opinions he was bold and frank. His strong individuality impressed itself upon all who came in contact with him. As a neighbor he was obliging, and as a friend he was loyal and true. Mr. Muse's mother was from a Virginia family, his grandfather being Dr. George Glasscock, who was a first cousin of George Washington, their mothers being sisters, and their surname Ball. Mr. Muse always spoke with pride of his kinship to George Washington, and indeed his figure, the cast of his head, and his venerable locks were so much like the great Washington's portrait that the resemblance was readily perceived.

Mr. Muse was twice married. His first wife was a Miss Campbell, who was a native of the Isle of Skye, Scotland, and to this woman twelve children were born, six sons and six daughters. His second wife was Miss Frances Fry, who is left to survive him.

He was from an early period in life a devout member of the Carthage Methodist Church, and was devoted to the cause and interests of his church and Christianity.

"Weary with the march of life" this venerable man has passed away. The last scene of all was as tranquil as his life. He went not like the "quarry slave at night scourged to his dungeon, but sustained and soothed by an unfaltering trust, wrapped the drapery of his couch about him, and has lain down to pleasant dreams."

The Carthage Blade, June 1909

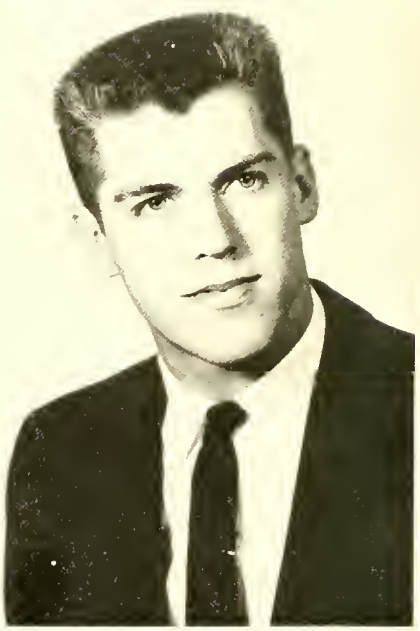
Memories

April mornings are probably the nicest of the year, and rolling out of bed is not difficult. The slight morning chill will soon fade, probably before we climb into the green and white Plymouth Belvedere to leave for Sunday School. The azalea and dogwood blooms are near their peak. Never mind that their fragrances are no match for the honeysuckle; this is a day for the eyes.

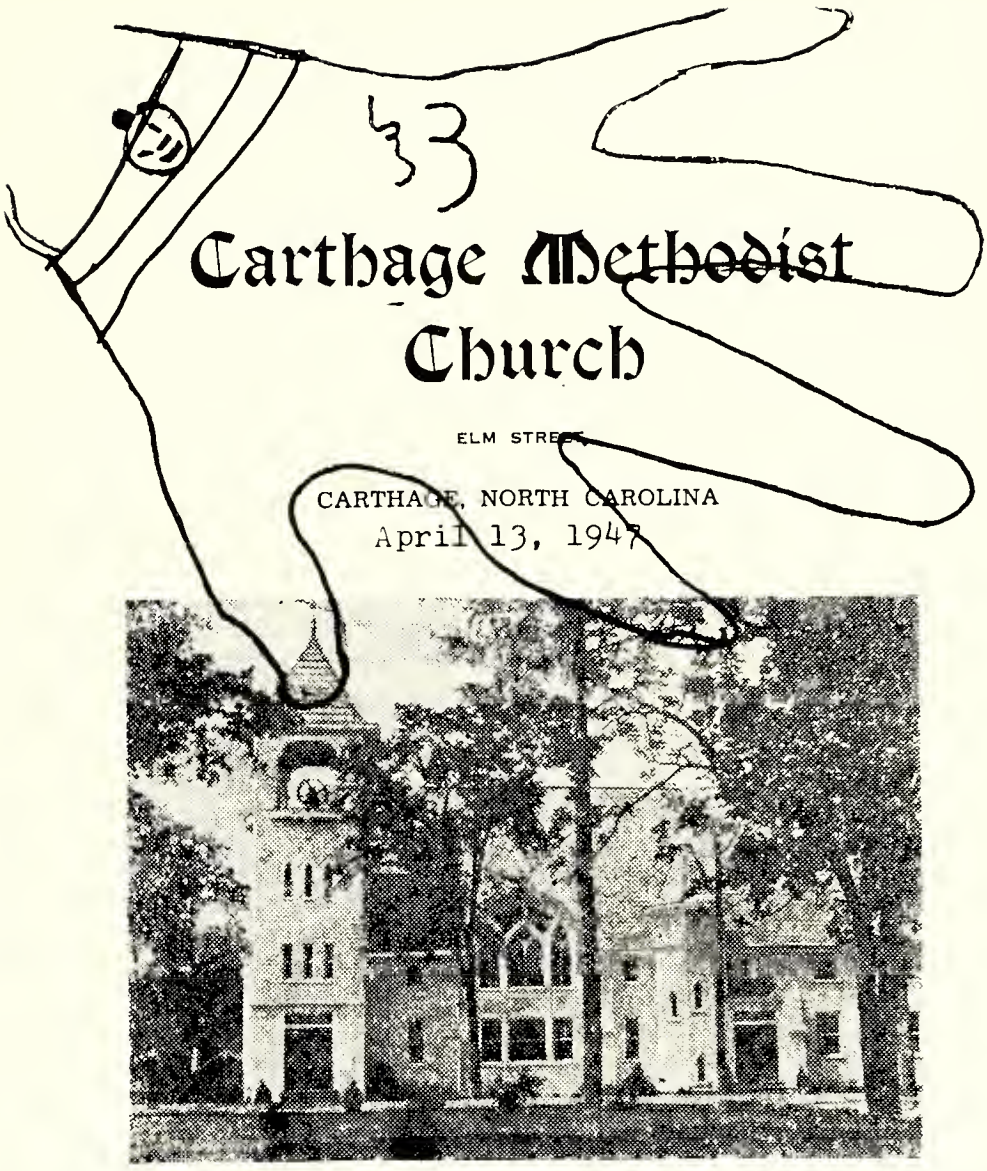
It is virtually assured that my dad's punctuality will make us among the first to arrive at church, just as my mom's need to speak to everyone will make us among the last to leave. It is of no mind today, however, even for a fourteen year old in the mid 1950's who is thinking more about putting together an afternoon basketball game than about the gospel. Today the time will pass comfortably. In July and August the heat will be oppressive. On those days my prayers will be mostly for a brief sermon. I will yearn to hear the concluding remarks, " . . . and now let us pray," and I will be offering thanks primarily to R. G. Frye & Sons for placing those paper fans in the hymnal racks. I won't be needing a fan today.

I see my friends almost every day, but they look special on Sundays. Judy and Shelia are very pretty and grown-up looking, and Mickey is dashing. I am glad our Sunday School class is meeting in the church basement where it is cooler. Part of the heat is seasonal to be sure, but part is also due to the stiff collar and tie. At least now I don't have to wear the heavy tweed suit which itched me almost to death a couple of months ago. T. Roy is in good form today. His educational background is evident as he firmly directs our Sunday School class. He usually gets across a point or two, even to those of us whose thoughts may be drifting. We sing "English Country Garden," with the melody being punched out on the old upright resting unevenly on a platform, and it occurs to me that music is not my destiny.

I remember as an even younger child, perhaps six or seven, occasionally hanging around the church while Mom was helping with a bazaar or church dinner. There seemed to be a lot of small rooms, nooks and crannies, almost like a medieval castle, and it could be a little scary. The dark and damp rooms off the basement impart a real sense of mystery and intrigue to an imaginative



Yates Williamson (1959)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Carthage Methodist Church
ELM STREET
CARTHAGE, NORTH CAROLINA
April 13, 1947
(ORGANIZED 1837)
JOHN CLINE, MINISTER
COME UNTO ME ALL YE THAT LABOUR AND ARE HEAVY LADEN, AND I WILL GIVE YOU REST. MATTHEW 11:28.

young mind. Could this area of the church be haunted by the spirits of members long since departed?

On the break between Sunday School and church, Mickey and I pick some of the little red berries off the shrubbery and throw them at each other. We accidentally hit Mr. Burns.

The church bell, probably being tolled by my dad, is now calling us to the service. Everyone always keeps the same seats week after week. The Phillips, Sabistons, Rileys and Pooles are on the right as I face the pulpit, with George Thomas anchoring a pew near the rear. The Carters, Spencers, Sinclairs and Marions hold the center section, while the Burns and Whitlocks defend the left flank. I am sitting, as always, on the right in the second or third pew from the

rear. My dad is ushering and will join me after the offering. I like these seats because they command a broad view and I am in position to intercept my dog if she breaks her tether to the pear tree and finds her way to church again. Also, with the option of two doors, I can be among the first to exit and I will be able to speak to Larry before he leaves, which is always pretty soon. The only disadvantage of sitting here is that I have to make a rather conspicious motion to check the big wall clock over my right shoulder. I could look at my watch, but I figure the minister is going by the official church clock. The loud ticks seem to make the time pass more slowly. The pews at our church are great. The wood is rich and heavy and dark and rounded — and **hard!** At no time does it seem so hard as during revival week.

Our Methodist choir is one of the church's real strengths. This becomes obvious when I have occasion to hear choirs at other churches. My mom has been in the choir, and Emma has been director, for as long as I can remember. Today, as always, my mom smiles at the beginning of the service as the choir files into the loft. Emma is serious about her music and she wants it performed well by her standards. After an anthem which meets her standards, Emma will smile. I am still waiting for that first such occasion.

During the collection I observe a friend putting in a quarter and taking out two dimes (or was it three?). I do not understand why more people do not attend worship. The hour is quiet and tranquil, and it settles the soul. Even if I concentrate primarily on the sermon, I can still allocate a part of my thinking capacity to deal with other matters of various levels of importance. This subconscious meditation is also beneficial.

Following the service, the sunlight is almost blinding, a little like going outdoors into a bright afternoon following a matinee. — "How ARE you?" "What time can we meet at the gym?" "Nice to SEE you!" "I dunno, it depends on when we get through with dinner." "You look so GOOD!" "Can you find out if Archie and Don will be there?" "I like that TIE!" "Okay, and you call Jimmy." "Isn't Mom out yet? They've turned out all the lights and locked the doors." "She'll be here soon." "I'm really hungry, Dad." "Here she comes now. The music was good 'Ange'." "Thanks Honey. Where is the preacher? I wanted to speak to him." "He went home a while ago." "Oh."

Yates and Laura Williamson

Epilogue — Thirty Years Later

As is probably true with most kids, the church did not seem the most important thing in my life in the mid-1950's. Now, as an adult and a father, I realize that it was far more important than I thought at the time, and I take church seriously today. I go regularly (although I am no longer forced to), and I take an active role on committees and in the Church School. The most important church-related function that I will ever have, however, is introducing my daughter to the faith. It is sad when children do not know about religion or do not have a choice. It is a credit to my parents that I found out about it. It is a credit to my early experience at the Carthage Methodist Church that I have chosen to continue.

My daughter's class once sang a song in church, the words of which ring true: "The Church is not just a building with a steeple. **I** am the Church. **You** are the Church. The Church is the **People.**"

Roy Yates Williamson, Jr.
March, 1987

The Five Dollar Bill

Carrie Martin Crabtree

Mrs. Carrie Martin Crabtree tells some interesting things she remembers through the years in her life pertaining to the church.

She and her parents, Mr. & Mrs. A. G. Martin, and the rest of her family moved to the Carthage area in 1915 from Madison, North Carolina. In 1917 she joined the Methodist Church here. Rev. N. E. Coltrane was the pastor at that time. The early Sunday School teachers she remembers were Miss Mary Spencer, Miss Bess Stuart, Miss Mattie Kate Shaw, Mr. A. T. Lewis and Mr. R. L. Burns. Her class met at one time in the room behind the pulpit, which is now the church library. She related two interesting stories about past pastors. Rev. E. C. Durham served the Carthage church during the years 1933 to 1936. This was at a period when everyone and everything was affected by the great depression. Rev. Durham, perhaps, was not paid as adequately and as promptly as he should have been. Anyway, being short of funds, he borrowed one hundred dollars from Carrie. After a considerable length of time had passed and he was unable to return her money, he went to the trustees, told them about his loan from Carrie and the church lent him the one hundred dollars to repay the loan to Carrie.

Another more amusing event happened during the years Dr. John Cline was pastor, which was 1945 to 1949. Carrie's father for many years had practiced the custom of giving to each preacher who ever came to see him, black or white, a five dollar bill. He normally kept this money in his pocket available for this purpose. When Dr. Cline went out to see him, he told him of his custom and reached for the five dollar bill to give to him, but did not have one. This bothered him somewhat, so he asked Carrie, his daughter, to lend him the five dollars to give to Dr. Cline. Carrie, having just come in from the grocery store didn't have the five dollars either. In order not to be outdone or to break his custom, Mr. Martin sent Carrie up to the parsonage some time later to take the five dollar bill to Dr. Cline.

Carrie spoke especially kind of Rev. Paul Boone who was so well remembered for his concern and kindness to her when her husband died, although her husband was a member of the Baptist Church.

Carrie Martin Crabtree

S. Wilburn Shields (1893-1987)

The Preacher Came Back

Mr. Wilburn Shields was born in 1893 in the house which was his home until he died in 1987. His parents were Mr. Robert S. and Mrs. Mary Jane Humber Shields. Up until his death he had an unbelievably clear memory of the details of many things pertaining to our church. He remembered the old church building, stating that the library was next to the front door, the pulpit being located in the back of the church.

One of his clearest early memories was that of the funeral of his one-year-old brother in 1897. The old church had just been torn down. The bell was on the ground with a temporary fence built around it to protect it during the construction of the new church. While his baby brother was being buried in the cemetery next to the church, "Mr. Wilburn" remembered walking around on the foundation of the newly started church.

The first Sunday School teacher he remembered was Mrs. Angie Branson (1865-1940), then Mrs. W. T. Jones. He also spoke of Mrs. Fannie Downing and Miss Emily Cherry as teachers.

Shortly after the War between the States, Mr. Samuel Washington Humber and Mr. W. T. Jones organized our first Methodist Sunday School. Mr. Humber was Mr. Shields' grandfather.

Mr. Shields stated that while the new church was being built, many people just gave their labor to help with the building program. A family of Upchurches, who operated a big lumber plant here, were very generous contributors toward this project. (Later this family moved to Raeford.)

Rev. Z. T. Harrison was the preacher at the time the building of the new church was begun. Then for the next four years Rev. L. E. Thompson was the preacher. On the charge at that time, Mr. Shields stated, were Carthage, Center, Cool Springs and perhaps Doubs Chapel. A pump organ was used. Services were held the first Sunday morning, the second Sunday morning and night and the fourth Sunday morning. No service was held on the third Sunday so everyone could have an opportunity to visit the other churches.

The basic building of the new church was completed by 1900. It was some time before all the furnishings were purchased and everything was paid for. Rev. R. H. Broom, who served the charge from 1902 to 1905 was primarily responsible for getting the pews paid for. When everything was paid for and the dedication service was held, Dr. J. C. Kilgo from Trinity College in Durham (now Duke University) was the speaker for this event.

In with his rememberance of details pertaining to the church, in years gone by, Mr. Shields also remembered some humorous happenings. At some point the stewards decided the church did not want Mr. Broom to come back as preacher for the next year. The stewards met in the Tyson and Jones office to discuss this concern. It was determined that Mr. W. T. Jones would be the delegate to go to Mr. Broom and give him the bad news. Mr. Jones evidently was not too pleased with his assignment and was not too anxious to be the bearer of such news. It was reported that later that day or that night that Mr. Jones called and tried to get Mr. Ed Waddill to take over the job of talking to Mr. Broom and giving him the news. No one seems to know exactly what did transpire or who did what, or if anyone did anything. The next Sunday after conference, after being returned for another year, Rev. Broom walked into the pulpit and emphatically stated, "I'm back!"

Another very interesting and amusing story Mr. Shields told was about Judge James D. McIver (1833-1912), a Presbyterian. It seems Judge McIver had a horse that would not remain tied to a hitching post. Judge McIver would drive up to the Presbyterian Church and very loosely hitch his horse and go into the church. The Presbyterians, at that time, practiced the custom of remaining seated for all their hymn singing except the last one for which they stood. "Old John" would hear the commotion as the congregation got up to sing the last hymn. He would then pull loose from the hitching rail, walk around pulling the buggy up to the front door of the church to wait for Judge McIver to come out and get in the buggy to go home.

As the story goes, Judge McIver was visiting once at the Methodist Church and as usual just loosely tied "Old John" in the space provided for buggies. The Methodists, being a little different in their custom, stood each time a hymn was sung. As they stood and started singing the first hymn, "Old John" pulled loose and pulled the buggy around to the front door of the church. Judge McIver, as quietly as possible, slipped out the door to take care of the horse and buggy. The

Superior Court Judge, James D. McIver. (1833-1912)

preacher, not being aware of the situation, called on Judge McIver to pray. After a moment of silence one of the ladies in the congregation spoke up and very eloquently said, "he has retired." The minister not hearing or understanding what was said waited a bit more. In the dead silence, an old black man in the balcony spoke up, in an attempt to clarify the matter, and said, "he got tired, he went home!"

When asked what primary difference he could comment on as to the preaching today and long ago, he very quickly stated, "There isn't any 'hell-fire and damnation' preached today!" He also spoke of the reluctance of preachers today to bring up the subject of money and the necessity of talking about the financial needs for the work of the church.

Many Methodists and others remember the log cabin which stood to the back and a bit left of the church. Mr. Shields did not recall exactly when the log cabin was built, but he did state that the primary purpose of its existence was so the women would have a place to meet without meeting with the men's class.

Mr. Shields stated that he felt the dwindling membership today was due to the fact that most young people leave the area to find work and thus live their lives elsewhere.

Wilburn Shields

Dr. R. L. Felton

Dr. R. L. Felton has served the town of Carthage and the out-lying community for many years, and he has touched the lives of an untold multitude with his healing ministry. He has given a lifetime of dedicated, competent service, and the people of the town and the community have a deep sense of love and appreciation for him. It is natural, therefore, that they would desire to show their love and appreciation by honoring him publicly.

Dr. R. L. Felton

This desire has been expressed by several of our church people over the last few months. As Dr. Felton has been a faithful member of our church over the years, it seemed appropriate for the effort to honor him to be initiated by us. So our Council on Ministries has authorized a committee to work on a two-part observance in his honor.

The first will be a covered-dish dinner on Sunday evening, January 30, 1977 at our church. This occasion will involve only the church people and special guests, as that is all we will have room to accomodate. The dinner will begin at 6:00 P.M. and will be supervised by the United Methodist Women.

The second part of the observance will be a reception in his honor, on Sunday afternoon, April 24th. The entire town and community will be invited to this. The Town Board will declare it Dr. Felton Day.

Rev. Douglas Jessee

"Doc" Felton Honored

Dr. R. L. Felton, well known Carthage physician was honored Sunday night by the congregation of Carthage United Methodist Church in the church's fellowship meeting area. He was extolled for his long service to the local area and to his church.

The pastor, Rev. Douglas Jessee, who was moderator for the occasion said, "this is a very special evening for a beloved person in the community by many people who have wanted to do something for him during the year."

A special day is planned later on for the whole area for him.

Rev. Jesse pointed out that there were very likely many in the audience who Dr. Felton had delivered; a show of hands bore this out.

Dr. Felton came to Carthage in 1929, and during the nearly half century he has endeared himself to the people of this area, and at the same time he joins a long line of outstanding physicians who have been synonymous with the county seat community down through the years.

He is one of the few "country doctors" still practicing in the state and is widely known for his diagnostic skill in the medical profession.

Despite his more than three score and ten years, he is still going strong and is at his office every day and according to him, "I have no plans to retire even though I have been asked that question."

Dr. Felton attended the University of North Carolina and the University of Pennsylvania medical schools. Rev. Jessee read a parody from the Pennsylvania yearbook on dissecting of the bodies, which showed that "Doc" really did possess writing talent.

He told a humorous anecdote in which a man came to Dr. Felton and said his hearing was so bad he couldn't hear his cough. Dr. Felton began to write out a prescription and the man asked, "will that help my hearing?" "No," Dr. Felton said, "it will make the cough louder."

Dr. Felton is a loyal Carolina sports fan and whenever "Hark the Sound" is played, that really brings out his great love for the Tar Heels.

Sunday night, one of his long-time medical profession friends, Dr. Clement Monroe, who for years headed Moore Memorial Hospital and was on the staff until his retirement three years ago, was present with his wife for the "Dr. Felton Night."

A number of people told of some incidents, many of them humorous, in their long years of knowing the Carthage physician.

Dr. Monroe said he remembered at a Carolina-Duke football game years ago that he was sitting in the stands with Dr. Felton and somehow missed him and a little later he looked down on the field and he was leading the Duke band. Incidently the Tar Heels won the game.

Dr. Monroe praised Dr. Felton as a man loyal to the profession and one who is compassionate. He said Moore County has advanced in the field of medicine until it ranks among the best anywhere.

John Barringer, who was brought into the world by Dr. Felton, read some laudatory remarks to the local doctor by a fellow townsman, "Chub" Seawell, in his book. The attorney told how he hurt his neck one time and went to who he described as "my favorite country doctor," and he prescribed a treatment which cost him only $7.00. Later "Chub" said his wife, a great Duke admirer, decided she wanted the opinion of Duke Hospital physicians. "Chub" went over there and underwent several tests and as he said they prescribed the very same treatment as "my good friend Dr. Felton had already done, but the cost was $700."

John also said Dr. Felton had probably seen more Barnum-Bailey circuses than any person in Moore County, and that he planned to go to Raleigh next month when the circus plays there. He also said that when Dr. Felton was working in a drugstore once that a man came in and asked for some soap and "Doc" asked if he wanted toilet soap; the man answered, "No, I want to wash my face."

Rudy Womack told how when his wife Dot was about to give birth to their second child that Dr. Felton stayed on a couch in the Carthage Hotel lobby all night (the Womacks ran the hotel for years), and that around 5 o'clock on that cold, rainy morning "Doc" said it was time to go to the hospital. Rudy said "Doc" even carried Dot to Moore Memorial. Dr. Felton's charge was but $35.00. He also told how when he injured an arm it kept him from playing the violin and he asked "Doc", "What will I do?" He was steered to the harmonica which he learned to play without the use of the arm until it healed. Rudy gave a demonstration which was thoroughly enjoyed.

Tommy Prickett said he would never forget that when one of his children was born that Mrs. Felton and her two children came and stayed at his home while Jean was in the hospital awaiting birth of their child, and that Dr. Felton was right there to see that everything went off all right. "I believe our children were more pleased about Mrs. Felton and her son and daughter being there than they were about the addition to our family."

Mrs. Emma Womack recalled that when son Verne was born there was a football game on that particular Saturday between Carolina and Wake Forest and that Dr. Felton was anxious to attend, but that he waited at the hospital

until the arrival and seeing that things were on schedule, he was able to go to the game.

Mrs. Lucile Hyman said Dr. Felton also went over to the hospital and stayed while she was there awaiting the arrival of a daughter. "I can truthfully say he was right there when we all needed him, and there aren't many around now who would do that." She said he was at Moore Memorial for about a day.

A Carthage native now of Lexington, Mrs. Rose Miller Dameron, who was a long-time neighbor of Dr. Felton here in Carthage, recounted how as a young child she remembered Dr. Felton giving her some shots. Not particularly relishing getting the shot she didn't know whether she liked Dr. Felton or not. She said her parents told her one day they were going to build a new house and she asked where, they said next to Dr. Felton. She said she didn't know if she would like living next to him. However, she said down through the years she learned to love him and Mrs. Felton, and when her daughter was two years old, she likewise got a shot from Dr. Felton and remarked "what a nice person he was," a contrast to the way she felt after getting her first child vaccination.

Dr. Felton said of the Sunday occasion, "I don't know why you did this for me tonight, but I am pleasantly embarrassed, and I'm most appreciative of everything. The best people in the world are right here in Carthage."

He also told of how he enrolled at Carolina and of his days in the medical school there and at Pennsylvania. He said that he actually wanted to be a lawyer but that, "I just never could even get up enough courage to adjourn a meeting. Then I thought about being a journalist and gave that up and finally settled on being a doctor."

He praised Mrs. Felton (Kathleen) for her love and help since they were married. "She is the greatest person in the world." Dr. Felton also brought everyone up to date on his family, his son Robert (Robbie) and daughter Margaret Ann.

Dr. Felton has participated in many activities in Carthage. He has directed womanless weddings and local talent productions that have literally drawn hundreds of people to see them.

During the evening there was a special singing of such well known and loved songs as "My Wild Irish Rose," "When You Wore a Tulip," "Smiles," "Silvery Moon," "I'm Forever Blowing Bubbles" and many more with Mrs. Elizabeth Fary as pianist and Mrs. Emma Womack and Dr. Felton as directors. Two hymns, "I Need Thee Every Hour" and "God Will Take Care of You" were sung. Jackie Williams sang a solo, "The Old Rugged Cross."

The audience joined in singing all the songs that Dr. Felton loves so well. Oh, yes, "Hark the Sound" was also sung with "Doc" leading that.

Preceding the special event, a buffet dinner was enjoyed which was prepared by the United Methodist Women, with Mrs. Emma Paschal as president.

It was an enjoyable evening and, as many were heard to remark, a great evening for a deserving person.

Woodrow Wilhoit (1977)

Dr. Felton celebrated his 84th birthday January 10, 1987. In August 1985, he discontinued his medical practice here in Carthage after fifty-five years of service to the community.

Although he maintains his license to practice medicine in the state of North Carolina, he has moved to Waterford, Virginia in order to be near his family.

Four Generations

Eloise Way Gorski sent some interesting comments about her family. Four generations of her family took an active part in the life of the church. They were particularly involved in the music ministry. Her mother, Ida Lee Frye Way, is very fondly remembered by many for her leadership and dedication as she served some dozen or more years as pianist/organist, choir director and

East Monroe Street, Carthage (1915).

East Monroe Street as it appears today (1987).

The McDonald Black as seen from the corner of Monroe and McNeill Streets (1921).

orchestra director at the church. Much of this was during the pastorates of Rev. J. M. Wright and Rev. J. H. Buffaloe who served during the years 1923 to 1931.

The four generations mentioned above included Mr. J. M. Way her grandfather, Mr. Aubie Dalton and Mrs. Ida Lee Frye Way, her parents, herself and her daughter, Joan Way Mathis Fletcher. When thinking of Joan, I'm sure that many remember, as I do, the times she sang the solo part to Gounod's "Sanctus" with the choir. It was one of the most beautiful renditions in the history of the choir.

Ida Lee Frye Way (1894-1987).

The primary members of the choir, as mentioned, when her mother directed were the following: Mr. Calder Malone Stutts and Mr. Joseph M. Phillips, tenors; Mr. Colin G. Spencer, Sr., bass; Mrs. Fannie Downing, alto; Mrs. Zora Lee Frye Thomas and Mrs. R. L. Burns, sopranos. At times when special concerts were given some of the younger members helped. The following were named: Lucille Monroe, Mozelle Way, Rudy Womack, Rozelle and Elizabeth Williamson, Alma and Bess Muse, Louise and Sarah Yow, Mary Robert Shields and Nell Sheffield.

For a bit of humor, Eloise told of an amusing and impressionable event which occured one night during a prayer meeting service. Suddenly the lights went out. The pastor, jokingly, said, "let's sing hymn number fifteen." Without any hesitation whatsoever, Ida Lee started playing "What A Friend We Have In Jesus" which was number fifteen in the hymnal they were using.

Many remember and comment on the Sunday School Orchestra which performed with different members during the years. Eloise stated, to her, the most memorable ones were Mr. Walter Williamson and Mr. Will Stuart playing the violin, Mr. Johnny Williamson, the cello, her father, Mr. Aubie Way, coronet, and her grandfather Mr. J. M. Way, a bass horn. Eloise also played the violin and several times favored the Sunday School with a violin solo.

Her father, Mr. Aubie Dalton Way (1886-1969) often related to his family how he and his father helped haul materials by wagon to be used in building the present church building which was built approximately during the years 1897 to 1900. In later years her father was a member of the board of trustees.

Eloise Way Gorski

The First Six Years

Sixty-six years ago when I was born, my parents, Mr. & Mrs. Joseph M. Phillips were members of the Methodist Church in Carthage. Several things stand out in my memory as a small child attending Sunday School and church in Carthage. My memories are from a very early point in my life as we moved away from Carthage to the state of Kentucky while I was still in the first grade in school.

Joseph M. Phillips (1877-1946) and Marion Lee Gray Phillips (1885-1959).

The Sunday School assembly was always full to capacity. About as many people, or more, attended Sunday School then as attended church services, especially since Carthage was not a station church then and did not have a Sunday morning service each Sunday. In assembly several songs were sung and every one joined in the singing. The music is the part I remember the best, not only the singing but the orchestra. I remember better than the others, Mr. Johnny Williamson (Lib Fary's father) playing the cello. That fascinated me very much.

I do not remember who taught my Sunday School class, but we had our class on the northwest end of the raised platform in the assembly room. Some type of curtains or dividers of some kind were used as several classes met there. Mabel Baker Caddell is the only present member of the church that I can remember being in my class.

There were no bathrooms in the church. I can remember being taken across the street to Mrs. Fannie Downing's home to the bathroom between Sunday School and church. Most everyone had their certain place to sit in the sanctuary during church services. Our family sat in the center section very near the front. I must have looked around a bit to see where others were sitting because I

remember over to the left and back a bit seeing Emma Burns Womack standing up on the seat beside her father, "singing with all her heart." Her musical talent was obviously very prevalent early in her life. My dad sang in the choir, but I remember watching Emma Burns Womack with much envy. I always wished that I could stand up on the pew beside my father and sing. There were five of us children ranging in age, when I was six, from eleven to four, so with my mother we filled up a pew, as those that near the front are not too long.

We children didn't give any problem in church that I remember. If we even appeared as if we were going to do anything forbidden, all we had to do was to glance at Dad in the choir. He had a way of raising slightly just one eyebrow which could create in us an instant change if we were even thinking of misbehaving. I suppose now, that would be called "remote control" or "space command" or some such term. Anyway, it surely controlled us at that distance at that time.

Many times during my life since then, and even to this day, many Carthage people comment on the beautiful voice my father had and how they loved to hear him sing. I can remember his singing at many weddings and funerals even after we moved away and returned for vacations. My father has been dead forty years, and a few of the Carthage people still mention to me his singing. It makes me very proud that he is so fondly remembered.

Another memory that I think of often is when we celebrated "Mothers Day" each year. Two of the ladies in the church would be in the vestibule with a table set up which contained a large supply of red roses and a smaller supply of white ones. Each person who came to church, if not already wearing one, had pinned on by the ladies the applicable color rose. I used to look at those with the white roses and feel compassion for them as I knew they had lost their mother to death. I stood very proudly with my red rose symbolizing that my mother was still alive.

The annual bazaar was another memorable event. As I have heard many others speak of it, I'm sure it was an outstanding affair, even to a small child. The single thing I remember most is the way Mrs. R. L. Phillips worked. She fried oysters for the bazaar and I can practically taste them to this day! They must have been good to be remembered so vividly some sixty years later!

I do not remember anything spectacular about the only two preachers I can remember as a child. Mr. Wright is the first pastor I can remember and Mr. Buffaloe was the pastor when we moved away.

The present day members that I remember seeing in my childhood days are rather few: Mrs. Ida Lee Way led the choir and often played for my dad to sing a solo. I also remember Mr. Wilburn Shields, Gladys Watson, Carrie Crabtree, Lib Williamson Fary, Lucile Harrington Hyman, Libby Spencer Deahl, Grace Muse Voss, June Frye Tate, Eloise Way Gorski, Charles Sinclair, Jr., B. F. Whitlock, Jr. and Mabel Baker Caddell.

The most outstanding in my memory of those who are not living now are: Mrs. Fannie Downing, Mrs. R. L. Phillips, Mr. Cal Stutts, Miss Mildred Sinclair, who also played the piano some, Mr. & Mrs. Colin G. Spencer, Sr., Mrs. Maggie Lee Kelly, Mr. & Mrs. R. L. Burns (Emma Womack's parents), Miss Myrtie Muse (later Mrs. McPhail), Mrs. Julia Black Davis, Mr. & Mrs. Ed Muse (Howard Muse's parents) and as mentioned before, Mr. Johnny Williamson. I am sure there are many others who are noteworthy, but somehow these are the ones who stood out in my mind as a child.

Many older members frequently mention the annual picnics the Sunday School used to have at Jackson Springs and at Lakeview. I remember attending one of these when I was about five years old. There was always music, usually a local band, and maybe a short session of hymn singing. There was always plenty of delicious food. But the one thing that stands out most prevalent to me, in retrospect, at this picnic was the swimming period. My mother had made new, blue swim suits for my brother Joe, three years old, and me. We excitedly jumped into the water and splashed around a bit. (My father had taught each

one of us to swim by the time we could walk). When we came out of the water and were standing at the edge of the lake, blue dye from the new swim suits was streaming down our legs. I don't remember if it bothered my three year old brother, but at five years old I was terribly embarrassed!

It has often been said about our church that one is considered a "new-comer" until he/she is a third generation member! I'm sure this is said only in jest, but I feel that my qualifications would pass even that specification. My parents were members. My grandparents were members. My grandfather, Malphus Spain Phillips, as a steward in the church helped with the extensive remodeling of the first building on this site, immediately prior to our present building. This was in 1880, the year my grandmother, Celia Ann Gilbert Phillips died when my father was only two years old. She is buried in the cemetery beside the church.

It is said that my great grandfather, Rev. Lewis Phillips, Jr., a circuit rider preacher from Fair Promise Church, the Mother church, was the first Methodist preacher to hold services in Carthage in 1837. This being when the church was first organized on McNeill Street across the street from the Julia Black Davis home.

I am very proud of our church and feel it an honor to be a member and to have the opportunity of participating in the one hundred and fiftieth year of the ongoing work of God's kingdom here in Carthage.

Emma Phillips Paschal

Those Important Paper Fans

Nell Flinchum

Nell Flinchum came to our church after her marriage in 1922. She said some of the things which stand out most in her memory are the Sunday School picnics with a hundred or more attending, and the times when different members of the church went in early to start a fire in the stoves so the rooms would be warm for Sunday School. Another memory of the past she commented on is of the paper fans provided for the members to fan with to try to keep cool during church when it was so hot.

She remembers the changes in our sanctuary, the beautiful stained glass windows and the lighting fixtures. Another change that was outstanding was when the church became a station church and services were held each Sunday morning at a regular time.

The pastor most prevalent in her mind at this time was Doug Jessee. She remembers him for his sermons, his visiting in the home and in the hospital, his patience and sympathy during trouble.

Nell Flinchum

Passing Out The Hymn Books

Lena Fowler Spencer (1893-1984).

Some of the earliest memories of Libby Spencer Deahl concern the Sunday School. She vividly remembers seeing her grandfather, Mr. A. A. Spencer, standing in the Sunday School vestibule with a supply of hymnals. As each "latecomer" arrived he would hand them a hymn book opened to the page of the hymn that was being sung at that time. Often he would even tell them which verse was being sung. She commented on the uniqueness of this custom and the impression it made on her as a child. Throughout her life she stated she had visited many Sunday Schools, but she had never seen this done anywhere else.

The assembly room floor, in those days, had no carpet on it. Few Sundays passed that some child didn't accidently drop coins which rolled down the aisle and made a clinking noise as they dropped into the large grill down front which was part of the heating system at that time.

Libby remembered sitting with her brothers and sisters during the church service as her father sang in the choir and her mother, at that time, played the organ. This particular organ had a large mirror attached to it and Mrs. Spencer had a clear view of her children although her back was to the congregation. Libby said her mother eyed them very carefully to be assured they were not doing anything that they shouldn't be doing.

Her grandparents, Mr. & Mrs. A. A. Spencer, moved here from Randolph County, North Carolina in 1915. Soon after arriving, they started building the house next to the church cemetery (Becky Cagle's house). Mr. F. R. Womack (Monk's father) was the primary carpenter who built their house.

Before leaving Asheboro in Randolph County to move to Carthage, Mrs. Spencer specified that she would move only if she could bring her cow with her. She was accustomed to doing her cooking with her own cream and butter. This presented no problem as there was no zoning regulation in Carthage at that time. Down the hill directly back of the house a small barn was built to accomodate Mrs. Spencer's cow. This is the area now where Becky Cagle has beautiful azaleas and other shrubs.

Mrs. Spencer, at that time, had a beautiful flower garden beside the house and took great pride in supplying flowers each Sunday for church, and also on other special occasions.

Libby Spencer Deahl

Fancy dress was the rule for this party organized by the membership of the Carthage Music Club. Photographed sometime after 1950, it pictures H. Lee Thomas and Floy Dalrumple seated on the couch with "Sandy" Thomas, Myrtie McPhail and Dr. John Cline in the foreground. Standing in the back are Colin and Leah Spencer.

The Carthage Music Club in the 1950's: (left to right)
Front: Lessie Brown (1895-1969), Bertie Mae Sugg (1886-1974), Floy Dalrumple (1887-1970), Ada Williamson (1875-1960), Myrtie McPhail (1881-1973), Minnie Tyson, Glenn Roberts (1884-1970), Sadie Pleasants (1886-1972), and Floy Golden (1895-1966).
Back: Lelia Cox, Eva Frye (1903-1983), Betty Thomas (1894-1983), Lena Spencer (1893-1984), Ruth Tyson, Ida Underwood, Emma Womack, Frances Roberts, Leah Spencer, Audrey Poole (1894-1982).

My Ain Countrie

Sunday School and church in the Methodist Episcopal Church of my youth, in Carthage, North Carolina were two different and distinct entities. For Sunday School we met in a large assembly room adjacent to the church. It's pews were pine, painted brown and on a raised platform at one end were a piano and a small "parlor organ," plus a speaker's rostrum. Below, at floor level, was our seven piece orchestra. Separating the church and assembly room was a large ceiling-height set of double doors which could be raised if more church seating space was needed. Different song books were in use: stately brown Methodist hymnals for church purposes; but a lively Bible School hymnal for Sunday School. It's songs were fast, tuneful and martial-type music that made a good background for orchestra and people who enjoyed singing; from the little tots swinging white-stockinged legs on the front row to the grown-ups, with their flowered hats, long sleeved shirtwaists, and full trailing skirts. We all united in "making a joyful noise unto the Lord."

Church was exactly the opposite from my youthful point of view. Here everything blended into an ecclesiastical atmosphere: stained glass windows, polished oak pews, high oak paneled ceiling, and carpeted aisles. There was the choir loft at one side with it's "real" pipe organ with gilded pipes. It had to be pumped constantly by a small boy to keep up the pressure, lest the music die away. The choir was seated (no vestments then) behind a brass railing hung with a dark velvet drape. Each woman's hat was a creation, mainly bought from a city milliner. Behind the communion rail was sacred ground that we were forbidden to walk on. Here at one end, unless it was communion Sunday, stood the marble top table that acted both as communion table and for the weekly offering. Three carved, high back pulpit chairs and a matching oak pulpit completed this area. Since the building was constructed on what was then the popular Akron plan, the pulpit area was circled between two angular walls, with two aisles leading to it, dividing the two "side" sets of pews from the main central pews.

Outside of painting the oak ceiling white in later years the church remains as it was when I attended as a small girl, seated beside my great aunt Tishie Waddill.

Left to right: Nannie Muse Williamson (1871-1955), J. Fulton Cole (1849-1927), Flora Hartsell Shields (1870-1909)

But back to Sunday School in those early teens and twenties of the new twentieth century, Mr. Calder Stutts was superintendent as long as I can remember. We sat together, young and old, for the opening exercises and the rousing music, and through Mr. Calder's lengthy prayer. We were then dismissed to go to our respective classes, often a section of the assembly room, or else in the church itself. My class met in a small room behind the pulpit area, and woe to any sacrilegious boy or girl who crossed inside the communion rail to get to this class! Children were issued "Bible cards" with a Bible story pictured on each, plus a memory verse for the day. We were also taught the catechism. After the ringing of a bell we returned to the assembly room to listen to class attendance reports and to sing some more. Sunday School let out just in time to join the church congregation.

The Sunday School orchestra consisted of Walter Williamson, violins; Mr. Johnny Williamson, cello; Will Stuart, violin; Harold Williamson, clarinet; Francis McLeod, clarinet and Mildred Sinclair, pianist.

The choir included Miss Myrtie Muse (later Mrs. McPhail) as organist, Mrs. A. D. Muse, Mrs. Fannie Downing, Mrs. Mat Waddill, Mrs. Ed Muse, Miss Blennie and Mamie Williamson, Mrs. Robert Lee Burns, Mr. Curtis Muse (before he went to the Presbyterian Church), Mr. Colin Spencer, Mr. Joe Phillips, Miss Ethel Reid, Mrs. Nell Lewis and Mr. Leon Larkin. Also, Mrs. Colin Spencer, Sr. and a Mr. Farabow. Not all of them sang in the same time period. I do not recall all of them, but one who stands out most in my mind was Mr. Joe Phillips. He had a full head of black hair, worn long in the back (for those days). His favorite solo was also mine, "My Ain Countrie." This was

requested of him many times. A copy of this song is included with this writing.

The Methodist hymnal never failed to fascinate me, especially as an alternative to the long half-hour or more sermon. I read through the "chant" section in the back and wondered why we never sang them. One was the spine-chilling account of the Day of Judgement: Day of wrath, O day of mourning! See fulfilled the prophet's warning, Heaven and earth in ashes burning! Years later I was to recognize this as the *Dies Irae* of the Roman Catholic Requiem Mass.

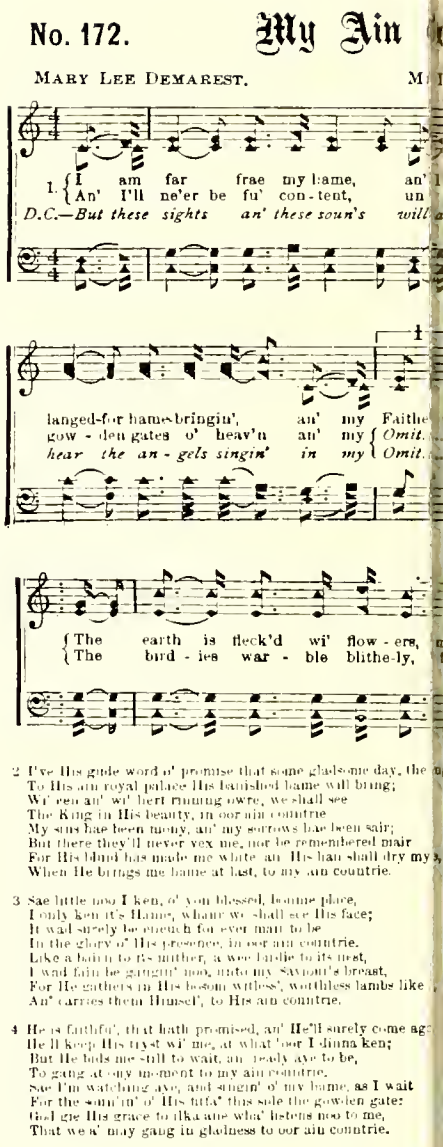
After the choir entered, the minister came out and knelt beside the main pulpit chair for silent prayer, before starting the service. At a funeral the casket was rolled down one aisle, preceded by the minister reciting, "The Lord hath given, the Lord hath taken away, blessed be the name of the Lord." Pallbearers and family followed. At the close of the funeral, the entourage recessed up the other aisle.

We also had church picnics, mainly at Jackson Springs. We boarded the train for this annual event which meant extra excitement for the children. I recall that a Mr. Batten was conductor. Later, picnics were held at Lakeview. There is a picture still of such a Methodist picnic. My great aunt Tishie Waddill is holding me, probably at age four or five. Another picture is of the Sunday School gathered outside the church building. All the faces that filled the church and its Sunday School are there, caught on timeless film. Among the faces I recognize are: Mildred Sinclair, Mrs. U. L. Spence, Mrs. Alice Watson, Mrs. Grissom Yow, Mr. Calder Stutts, Mr. Joe Phillips, Mr. Johnny Williamson, Mrs. Aubie D. Way (Ida Lee) and Mr. P. K. Kennedy.

We did not have Methodist Youth Fellowship back then. Young children enrolled as Sunbeams. Their song was, "I'll be a sunbeam for Jesus." Older children were Bright Jewels (I believe), and their song was, "Bright jewels in His crown." The teenagers of both sex were the "Epworth League."

All of the above reminiscences came back to me upon finding a copy of the Bible School Hymnal that we used so long ago in the Sunday School of my childhood. It was before (and far better) than the Cokesbury still in use today. I have given my copy and also Mr. Joe Phillips' "My Ain Countrie" to the church library, and have made a list of the songs we mostly sang. Playing them now, after half a century, I am again a child sitting on a front pew, while Miss Myrtie and the orchestra helped bring us the lilting and rousing songs that lifted our voices in song in those halcyon days of yore.

Katherine Shields Melvin



No. 172. My Ain

MARY LEE DEMAREST.

1. I am far frae my hame, an' I
An' I'll ne'er be fu' con-tent, un
D.C.—But these sights an' these soun's will

langed-for hame bringin', an' my Faithe
gow-den gates o' heav'n an' my Omit.
hear the an-gels singin' in my Omit.

The earth is fleck'd wi' flow-ers,
The bird-ies war-ble blithe-ly,

2 I've His gude word o' promise that some glaid-some day, the
To His ain royal palace His banished hame will bring;
Wi' een an' wi' hert rinning owre, we shall see
The King in His beauty, in oor ain countrie
My sons hae been many, an' my sorrows hae been sair;
But there they'll never vex me, nor be remembered mair
For His blood has made me white an' His han shall dry my
When He brings me hame at last, to my ain countrie.

3 Sae little noo I ken, o' yon blessed, hame place,
I only ken it's Hame, wharin we shall see His face;
It wad surely be eneuch for ever mair to be
In the glory o' His presence, in oor ain countrie.
Like a bairn to its mither, a wee birdie to its nest,
I wad fain be gangin' noo, unto my Saviour's breast,
For He gathers in His bosom witless, worthless lambs like
An' carries them Himsel', to His ain countrie.

4 He is faithfu', that hath promised, an' He'll surely come ag
He'll keep His tryst wi' me, at what 'oor I dinna ken;
But He bids me still to wait, an' ready aye to be,
To gang at ony moment to my ain countrie.
Sae I'm watching aye, and singin' o' my hame, as I wait
For the summin' o' His trifu' this sole the gowden gate:
Gin I gie His grace to ilka ane wha' listens noo to me,
That we a' may gang in gladness to oor ain countrie.

Ticking Faith

My great grandmother lies in the cemetery adjoining this church. She worshiped here. Surely my grandfather, Charles D. Muse, must have also. I wonder did the "school house clock" ticking away in the back of the church tick for him too? From the choir loft the clock can be heard.

When I was a child, a "school house clock" ticked in my grandfather's bedroom. As I had to lie down for an afternoon nap it ticked — tick, tock, tick, tock. Many times Grandpa would lie down with me. I didn't want to take a nap and miss something. I associated that clock with Grandpa and his sincerity and love.

At Dexter Avenue Methodist Church in Montgomery, Alabama there was a clock — tick, tock — as my Uncle Barney sang in the choir and later led the choir. That clock ticked many times, ticking me to sleep on the lap of my grandpa or dad as the preacher droned on.

Throughout my life, many times, in other travels there was a clock ticking reminding me of the sound of that clock in my childhood.

Later in Carthage, a clock ticked in the rear of the church as I sat those last days with my father, Captain Cicero Muse.

In Boston at Dudley Street Baptist Church, a clock ticked where Phillips Brooks had preached. It's metronome sound ticked in the choir loft where my children sang their first solos in church. I thought of Carthage. I thought of

Geraldine Muse Phillips

NA. Har. by H. P. MAIN.

ry aft - en whiles, For the
ny een do see The
ng be to me, When I

Fine.

ain coun - trie.
ain coun - trie.

D.C.

tint - ed, fresh an' gay
Faith - er made them sae.

Copyright, 1941, by Bigelow & Main.

David Barnes

Birmingham, I thought of Montgomery and my grandpa's knee.

In Florida, too, was a clock ticking away the years. And now, again, I am sitting in the choir loft in Carthage and listening to the "tick tock" of my memories, of the transition of my faith rewound many times by many people in many places.

My grandchildren now hear it's "tick tock" occasionally. Please God let me wind it well for them.

Geraldine Muse Phillips

A Mere Shepherd?

David Barnes shares some recollections of growing up in the church here. In general, he commented on remembering the faith and work of the adults who unselfishly shared their time, effort and sometimes funds to provide leadership in Sunday School, children's choir, vacation church school and other church related organizations, especially scouting. Further he commented that he could not remember a single time that any church program failed to be covered by faithful leadership, however temporary.

Around 1954: "The church is not air conditioned! The Youth Choir! Was I in it? I remember wearing a white robe and being surrounded by other youth members and singing, or at least making the important effort. (Some of it must have rubbed off! I endeavor to sing tenor in my current church choir)."

The Christmas Pageant: "The inevitable, or is it? One of my fondest rememberances is being one of the shepherds. A shepherd! Why not Joseph or at least one of the wise men? I remember Byron and Lee as the wise men and singing, "We Three Kings," as they walked down the aisle with their gifts. Me? I was a shepherd. All I had to do was walk down and kneel (trying not to trip over a long bathrobe and hit someone with my cane). The next year I was Joseph. All I did was just stand there! All of us participated.

In my wisdom of later years, I find that the angels first appeared to the shepherds on that Holy Night, and they immediately followed Jesus. Or who knows, perhaps one of them was the father of or became one of the disciples. Jesus often used the example of shepherds.

Being a shepherd was (and is) important! (So are Christmas Pageants)."

Vacation Church School: "Who wants to go to school in the summer? We did! In 1954 the basement of the church was a cool place to be (remember, no air conditioning). We also got punch and cookies. No big thing, but it was important to us. Some profound ideas probably influenced us during Bible School and we didn't even know it."

"Another memory I have has to be shared between denominations. In working with youth, many don't remember the positive influences that an adult may impart.

I remember Mrs. Caddell, Mr. and Mrs. Hill, Mr. Davis, Mr. Dutton, Mr. Boeing and Mrs. Harkins. All of them and others gave time and effort to help young people. (Some of this must have "rubbed off" too. I am now a scout leader in the Union District involved with scouting programs in a Methodist and Baptist Church.)"

"Another fond memory is the church picnics. They were almost always at a lake. Activities included swimming and eating (a favorite activity of youth) and drinking soft drinks cooled in a tub of ice. How did those glass bottles get so cold? (Kids, today, are reluctant to enter any water unless it is an artificial blue and surrounded by concrete.) What about us? We just didn't know any better."

Being an acolyte: "I was a premier acolyte, being able to remember the head usher lighting the candles. I suppose it was due to my mom being the worship chairperson that year. (My son and daughter's mom served as worship chairperson at our church.) Both my children have served as acolyte — often on short notice when someone failed to "report for duty."

The "stuff" that memories are made of: "The experience of participating in activities; the knowledge of giving and sharing; the knowledge of God's love; the

giving of oneself, sometimes due to parental pressure, but still important; the Christmas Pageant? Was it the best ever? To us it was, we did it; the experience of the love of God's people."

David C. Barnes

The Train Backed Up

J. Wilbert McLeod tells some very interesting and inspiring incidents in his life. His parents were John Martin and Catherine McGuirk McLeod. He was born in Carthage May 20, 1900.

One of his earliest memories of the Sunday School and church was the gift to him by Mrs. W. T. Jones, a copy of the New Testament. He still has this testament and is very proud of it some eighty years later. He amusingly spoke of the cost of the testament being ten cents. The price can still be seen in it.

His father, J. M. McLeod, who worked with the buggy factory, joined the Methodist Church in 1912. Prior to that time his father had experienced a considerable drinking problem. After joining the church, he discontinued his drinking habit and became a loyal and faithful member of the church.

J. Wilbert McLeod

"Wib," as he is fondly called by many, doesn't remember the exact date of his joining the church, but he well remembers the circumstances at the time. His mother was not a member of the Carthage church, but she attended occasionally. During a revival "Wib" went down to the altar to profess his faith in Jesus Christ and to express his desire to join the church. He looked around and saw his mother coming behind him to the altar. She also joined the church at that time and remained a faithful member for many, many years.

Some time later Mr. Will Stuart approached "Wib" several times about becoming assistant secretary and treasurer of the Sunday School. "Wib" declined the request, possibly thinking that he was not qualified and feeling somewhat shy about making a verbal report each Sunday.

On September 11, 1915 "Wib" and Sidney Farabow were hunting in the Mooshanee section out from Carthage near the old Kelly home. "Wib," at some point laid his gun down and it accidently fired, sprinkling shot into both of his feet. The Farabow boy ran for help while "Wib" was left lying on a sawdust pile suffering immense pain. He stated that one of his first thoughts while lying there was of the Sunday School and his reluctance to help Mr. Will as secretary and treasurer. He remembered proclaiming loudly that if he got able he would serve as secretary and treasurer for forty years! The railroad from Carthage to McConnell passed fairly near where he was lying. The Farabow boy had located some black men who worked for the railroad. They improvised a stretcher and put him on one of the hand operated cars used in maintenance and were attempting to climb the Kelly hill toward Carthage when they met the train coming. The conductor stopped the train and upon hearing of the accident had "Wib" moved to the train and then backed the train into the station at Carthage. Waiting at the station in Carthage were his father, two doctors, Dr. Shields and Dr. McLeod, and half the townspeople! He was carried to Dr. McLeod's office which was located upstairs in the building where the Morning Delight restaurant is now located.

The doctors strapped him to a table in the office with plow lines and with his father trying to help hold him down, they were attempting to remove some of the shot from his feet. He broke loose enough to grab the small pillow which had been placed under his head, heaved it across the room breaking a window out, sash and all.

Dr. Charles T. Grier, a new doctor who had just come to Carthage, heard the loud screaming and left the drug store to go up and see what the commotion was about. Upon viewing the situation, he introduced himself as "a new doctor in town" and told them that he would put the patient to sleep so that he wouldn't suffer and they could do all the probing necessary.

He sent down to the drug store for some chloroform, which he used and it did not produce the proper results. He then sent for some ether, which he used

satisfactorily, and put "Wib" to sleep and out of his suffering so Dr. Shields and Dr. McLeod could continue the necessary surgery.

It took about a year, "Wib" stated, to recover from the accident. He was on crutches for several months and learned to ride a bicycle before he could walk again.

At some point, whenver possible, he returned to Sunday School. Mr. Will Stuart again approached him about being assistant secretary and treasurer, when he became able. "Wib's" reply was, "I am able now!" Thus, from that time on for the next forty-three years, J. Wilbert McLeod served as secretary and treasurer of the Carthage Methodist Sunday School.

J. Wilbert McLeod

Miss Maida's Hundredth Birthday

Miss Maida Jenkins of Carthage celebrated her 100th birthday Sunday, September 7, 1986 at her home.

It was a peaceful and happy day for her with her brother, Charlie Jenkins, a semi-invalid (Mr. Charlie will be 97 on November 15th), her niece, Mrs. Alice Bell Lane, her nephew and his wife, Mr. and Mrs. C. M. Jackson, a small delegation from Carthage United Methodist Church and several close friends.

A life-long member of the Methodist Church, the altar flowers were in honor of Miss Maida and were delivered to her home after the service. The group also brought her a huge birthday card and gifts and Mrs. Bill McCrimmon brought her one of her very special pound cakes!

Since her retirement in 1955 she has lived at home with her brother Charles (she still calls him "little brother") and enjoyed working with her flowers, homemaking and church work.

Maida and Charlie Jenkins
(1886-1987 — 1889-1987)

Miss Maida, daughter of Mr. & Mrs. Charles P. Jenkins, was born in the big, rambling, white house in the room adjacent to the living room where she celebrated on Sunday. She attended school in Carthage and college at Greenboro Female Academy (now UNC-G), graduating in 1904.

Miss Maida, Miss Eula Blue and Miss Mattie Kate Shaw were lifelong friends and roomed together while in school in Greensboro. A story is told about visitors from Carthage taking food and goodies to the young ladies (at that point in time, as we all know, food in your room was a no-no!). They decided to delay their feast until after "lights were out." During the feast they heard someone coming down the hall. They pushed the food under the bed and Miss Eula and Miss Mattie Kate jumped into bed! The door opened, the matron of the hall walked in and demanded of Miss Maida why she was out of her bed at that time of night! Terrified, Miss Maida blurted out, "I got up to lock my trunk." The matron looked down her nose and said, "You have a mighty poor opinion of your roommates!"

She taught school several years in Carthage. Her first job was in the private school that George Graves had for his children and their friends. Her second job was teaching in the academy, a semi-private school supported by several parents, and finally she taught in the public schools. She also taught in High Point and Winston-Salem.

She returned to Carthage in 1925 to work in the office of the county accountant, Chester Bell. When Bell retired in 1927, the county commissioners appointed Miss Jenkins to take his place. She served as county accountant and tax supervisor for 28 years. She was active in her professional association, serving as secretary of the N. C. Tax Supervisors Association and later served as president of that group.

I am told that she ran the entire court house and insisted that everything in it was "efficient" and "spit and polish!" If the stairs were not clean or the brass not polished, he or she had to answer to Miss Maida!

Miss Maida, in behalf of your family and friends, we salute you — a devout Methodist, a good neighbor, a good friend, and a red-hot Democrat, on this your 100th year!

Mayo Dotson

The Children's Choir

In the fall of 1986 the Children's Choir started. We usually have one or two girls and five boys.

Emma Womack is the director of the choir. We usually sing on the special holidays that are near a Sunday. Every Wednesday we practice after school for 45 minutes. I really like being in the choir, also I like singing. When the group gets up to sing, I feel nervous, but we always do good. I like about every song we sing. I especially liked the Easter song of 1987. I really have a good time in choir, also Eric likes choir.

Donny Dutton (age 10)

The Childrens' Choir (1987) (left to right): Donny Dutton, Daniel Buchan, Jill Whitlock, Brian Whitaker, Stan Faircloth, and Eric Dutton.

Some Important "One-Liners"

It is realized that the majority of this endeavor, because of its nature, must deal with long-time members, former members, facts, incidents, comments and stories of past times. But we have quite a few members who have more recently joined us and are a big part of the work and fellowship in the church today.

The following represents some comments, from time to time, by some of these newer members expressing their feelings about the church as they see it:

"The people are warm and friendly."

"The minister is outstanding. We enjoy his sermons and his leadership."

"The music is beautiful."

"The charm of the building and sanctuary and the warmth of the people has helped to make us feel 'at home.'"

"Friends, who have visited us, have commented, 'this reminds me of the church I grew up in.'"

"The Sunday worship service has been most meaningful to us."

"We would like to see our church take a more active part in community outreach."

"We were happy to have our minister get married. It is nice to have Carol, Donny and Eric with us."

"We enjoy the activities of United Methodist Women and the circle."

"We selected this church because we enjoy the warmth and friendliness of a smaller church."

"We have been particularly impressed by the response and cooperation when the need arises for extra projects and needs."

"We are particularly happy that an effort is being made to encourage youth and younger people to attend church."

"The outstanding choir for so small a church is a great inspiration. We would like to see the choir grow."

"We wish more members would participate in the Sunday School activities."

"We enjoy the newsletter, keeping us abreast of all phases of the church program."

"The children's sermons, and more recently, the children's choir are both inspiring and enjoyable."

collected

The Methodist Church Bazaar
(December, 1986)
(left to right): Kay Davis, Walter and Mildred Spivey.

Some beautiful old homes

R.L. Burns

Charles T. Sinclair

John P. Sinclair

Alice Watson and Gladys

A.T. Lewis

# of Methodists in Carthage.

J.V. Larkin

Dr. John Shaw

A.D. Muse

J.C. Black

S.W. Shields

Tom B. King

J.G. Downing

Mae, Will and Bess Stuart

W.T. Jones

Kate Bryan

Recent Pastors

To hear the call and commit one's life in service to Jesus Christ is to receive life full of challenges and satisfactions. Carthage United Methodist Church has been richly blessed by those who have filled her pulpit.

What follows is a collection of materials written either by or about former pastors of this church. Farewell letters, testimonials, obituaries and updated reports speak about the lives of our pastors. From these records, refresh yourself as you think about these servants of God who have come our way.

Dr. John Cline

John Cline was born near Belwood, North Carolina, February 4, 1892, the son of David Maxwell and Sarah Amanda Carpenter Cline. He died in his 84th year, June 20, 1975, at the Methodist Retirement Home in Durham after many years of declining health. Funeral services were conducted June 22, 1975 at the Carthage United Methodist Church, Carthage, North Carolina, by the pastor, The Rev. David L. Moe, Bishop Robert M. Blackburn, and the writer, a former pastor of the Carthage Church.

In 1917, Dr. Cline received the A.B. degree from Trinity College. On October 2nd of that year, he was married to Kitty Alda Plott, who survives him. To that union were born three children who also survive: Kitty Ida (Mrs. J. Findley Cox) of Richmond, Virginia; John Maxwell, district superintendent of the Rocky Mount District of the North Carolina Annual Conference; and Sarah Evelyn (Mrs. Herman Roach) of Lexington, North Carolina. Also surviving are his sisters, Mrs. Irene Moseley of Simpsonville, South Carolina; Mrs. Madge Young of Taylorsville, North Carolina; Mrs. Sue Robinson of Columbia, South Carolina; Mrs. Edith Herter of Newton, North Carolina; and a brother, G. B. Cline of Goldsboro, North Carolina.

Dr. John Cline (1892-1975)

In the fall of 1917, Dr. Cline was admitted to the Western North Carolina Conference. He served the following appointments: Ansonville, Webster-Cullowee, Lewisville, Forsyth Circuit, Glen Alpine, Cool Springs Circuit, Troutman, Thomasville Circuit, and Proximity Church, Greensboro. In 1936, he transferred to the North Carolina Conference. He served Fifth Avenue, Wilmington. In 1939, he went to Branson Memorial in Durham, which he served until 1945. While in Durham, he studied at the Duke University Graduate School, and he received the A.M. degree in 1940, his thesis being a history of the first 25 years of *The South Atlantic Quarterly*. While serving at Carthage (1945-1950), he completed the requirements for the doctor of philosophy degree at Duke. The degree was awarded in 1948, his dissertation being on *Hawthorne and the Bible.*

It was during his Carthage pastorate that Dr. Cline fell victim to Parkinson's Disease which forced him into an early retirement in 1950. He and his beloved Kitty made their home in Carthage until early 1974 when they moved to the Methodist Retirement Home in Durham. After his retirement, Dr. Cline was named as minister emeritus of the Carthage United Methodist Church.

During his many years in Carthage, Dr. Cline remained active in civic affairs as long as he was able, being an active member of the Masonic Lodge and the Rotary Club. He maintained a faithful and regular attendance at the worship services of the church up through the summer of 1973, even though he had to be carried into the church for a period of several years.

It was this writer's privilege to have served the Carthage Church from 1969 until 1974, and during those years to come to know and to love Dr. Cline, not only as a brother in the ministry, but as a valued neighbor and friend only two doors away. Dr. John Cline was the most beloved minister ever to serve the Carthage Church, and whenever anyone in that pleasant community referred to "the preacher," they meant Dr. Cline. Indeed he was "the preacher," "the pastor," "the minister" to that whole community.

Pallbearers at the funeral were six stalwart men from the Carthage Church, six of the finest Christian laymen this writer has been privileged to know, six Christian gentlemen, all of whom, testify to the impact and influence of Dr. Cline's life and ministry upon their lives — Laverne B. Womack, Rudolph Womack, J. Howard Myrick, W. B. ("Webb") Davis, Judson K. Rea, III, and Walter H. Spivey.

It is indeed singular that since Dr. Cline first came to Carthage, four ministers of the Gospel have come from the Carthage Church, one of whom will be admitted to our conference in 1976. These men will give beautiful testimony to Dr. Cline's witness and influence.

Dr. Cline was a man in whom vital piety and sound learning were combined in a creative way. He was a man of prayer, an eloquent and sound preacher of His Master's Word. His worship for a Lord whom he regarded as the Author of Truth inspired him to seek the truth, and to proclaim the truth in both his life and his scholarship. His master's thesis contains what many regard as the best account of that landmark event in the effort to keep free the search for truth that is protected by academic freedom the well known Bassett case at Trinity College in the early 1900's.

His piety and scholarship manifest itself in the creative work of his poetry, some of which was collected in a volume entitled *The Lights of Home.*

Dr. Cline suffered a great deal from his ill health. Yet, he maintained his sunny disposition and ready wit. The last few years found it almost impossible for him to speak; yet his smile, and the friendly twinkle in his clear blue eyes spoke volumes in care, concern, and compassion.

He wrote himself:

> The sun has set, the light is gone;
> The plans I made in early dawn
> Fade into broken dreams.
> Is this the end, or will life smile
> And loved ones speak to me, the while
> New morning beams?
>
> Yes, rosy light will kiss these eyes,
> And breezes fresh from waking skies
> Will whisper in these ears;
> New plans will come for work and praise
> Life will go on in grander ways,
> All free from fears.
>
> Past days of pain will leave my mind
> Their bitter tears no longer blind,
> Within God's sunrise glow;
> Tonight I'll trust the dawn to see,
> Have dear ones walk again with me —
> Then we shall know!

Dr. Cline always maintained the highest ideals and standards. At his funeral was read the passage from Phillippians 4:8: "Finally, brethren, whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is gracious, if there is any excellence, if there is anything worthy of praise, think about these things." This was Dr. Cline's life among us — reminding us of this. *The Interpreter's Bible* points out that the word "think" is not a strong enough English translation; thus commentators have said that we think about these things in the sense that we are calculating the cost of committing ourselves to these things in life and action. This is what Dr. Cline sought to do.

H. Arthur Phillips, Jr.

Memories of Carthage

We remember the years 1950-1954 with many pleasant memories. Carthage is a wholesome place to live. The size of the town is one of suitable size for

friendly activites and opportunities for co-operation and love.

Having come there from Burlington, a much larger town, we appreciated the quiet and less busy atmosphere. The big spacious parsonage contributed to our comfort and freedom to have our families visit and enjoy plenty of room. The large yard was a joy for our children; Susan Hill, age 9, and George W., age 6, to enjoy their friends and to have many ball games in the front yard. This prevented pretty landscaping, but the children's happy hours there were important.

Our children also enjoyed the schools there and their good teachers. Susan Hill continued her music lessons, taking from Mrs. Dalrymple. During one year she won in competition with other students and received a medal. Later she majored in organ at Duke and has served as organist at First Methodist in Clinton for several years. She is married to Jeff D. Johnson, III and they have three children: Susan, Jeff D., IV, and Ellen.

George W. remembers learning to swim in the pond across the road from the Ed Burns home and also playing in tree houses with Colin Spencer, III in the parsonage backyard. He now lives at Fleetwood Falls in Ashe County where he is engaged in the real estate business. He is also in graduate school at Appalachian State University.

Rev. and Mrs. George W. Blount at Homecoming, 1985.

One of the highlights that we'll all remember was the beautiful work of so many of the members of the Methodist Church in redecorating the parsonage in 1954 while we were on vacation. What a joy it was to return and find such a lovely home to spend our last months in before moving to Louisburg. Leaving their friends was especially heartbreaking for the children. They both developed a fever and couldn't go to Louisburg for George's first sermon there. But on moving day, they were put in the back seat of the car for the trip to a new home. Dr. Felton came by to see them and made a remark: "They just don't want to leave their friends." That was true, but within an hour after we reached Louisburg, they were out on the street playing with new friends.

Today, whenever we can, each of us enjoys going back to Carthage for various occasions such as the nice Homecomings. It is always a pleasure to see so many good friends again.

George and Evelyn Blount

Thoughts of Carthage

Dear Marshall:

I believe you asked that I write a few impressions of our term of service at Carthage. There are so very many, mostly of personal significance, that I can't begin to enumerate them all.

We arrived in Carthage in December, 1963. There were several moves in the middle of the conference year due to a minister's death and thus there was a chain reaction to fill various appointments.

Rev. Paul W. Boone (1967)

Just a few weeks before I had been through Carthage for the first time. I was with a fellow minister who was offering advice as to where I should go after the next conference (I anticipated leaving Lake Waccamaw where we were completing a building program). My advisor suggested a church near Carthage when, as we drove through town, he said, "You should be so fortunate as to be sent to Carthage."

The Wilmington District Superintendent called me the day President Kennedy was assassinated and asked if I would like to move immediately to the first community my friend had mentioned. I declined, but the superintendent called back in 45 minutes and asked if I would be interested in moving to Carthage. I asked for a few minutes to consider it and asked what he thought I should do. His reply: "You'll take a double bogey on the hole if you don't." I accepted!

Our welcome to Carthage by the membership was exceedingly cordial. The warmness of this welcome will never be forgotten. We stayed for five and a half

years and we can say unequivocally that it was one of the most enjoyable pastorates of our 30 years in ministry.

A few other indelible memories:

. . . Working with the Methodist Youth Fellowship: T. Roy Phillips was the official adult counselor, but it was my pleasure to work with them also and to be the one who went with them on their beach trips to the cottage of Mr. and Mrs. Luke Marion. Jerry Scott, Verne Womack, Linda Comer, Susan and Martha Phillips, L. L. Marion, Johnny Whitlock and a host of others were part of the active youth fellowship of this church.

. . . The establishment of the pastor's study in the church by renovating the old coal bin: Some of the youth helped me take out a wall in order to have a large enough room.

. . . The establishment of the church library.

. . . Installing a telephone in the church: Some question was raised whether it would be abused by some making long distance calls. It sure did cut down on the traffic which had been coming to the parsonage to make calls home for family to "come get them" after church.

. . . The outstanding revival (church filled to capacity) with Dr. A. Purnell Bailey as guest preacher.

. . . The late George Thomas always reminding me that every Sunday should be a "revival."

. . . Dr. and Mrs. John Cline so faithfully in the congregation and Mrs. Cline having to raise his head as he would gradually fall during the service.

. . . Easily adapting to the fact that the clock on the wall was facing the preacher as a reminder of the passing of the hour.

. . . The beautiful music of the choir under the direction of Mrs. Emma Womack and the organ music by Mrs. Leah Spencer.

. . . The times we had the Men's Chorus under the direction of Dr. Felton and his leading in prayer before the chorus went into the service.

. . . The few times the pastor joined the youth in brass music performances at Christmas and other special services.

. . . Mrs. Myrtie Muse McPhail who was called "Miss Methodism" for her devoutness to Methodism and the Carthage Church: I remember the many times she entertained the many preachers and their families of all churches and a host of others who came to Carthage. Indeed, it would number in the hundreds and perhaps thousands.

. . . The acquisition of the parking lot next to the parsonage (the old Wallace home).

. . . Air-conditioning the parsonage and church.

. . . The birth of our last child, Paula, on February 18, 1966.

. . . The kindness extended to me in the loss of my mother on May 17, 1966.

I could go on and on. But, the evidences are the devotion of Carthage Church people to God and their charity to one another, their pastor and parsonage family, and their willingness to be good stewards of the Christian way of life.

Sincerely,

Paul W. Boone

A Personal Note From The Phillips Family
June 1974

The present parsonage family expresses its gratitude to the members of the Carthage United Methodist Church for your love and friendship these past five years. These have been five wonderful years for us and we shall treasure our happy memories associated with this church and community.

We have shared many joys and many sorrows with you. We have come to know and to love you, and we consider ourselves to be part of this church and community. Lord Tennyson said, "I am a part of all that I have met," and so it is that we are a part of you and your community.

As we fellowship among ourselves as a family, we are grateful for the privilege we have had of being associated with so many fine people. This church community is blessed with so many fine people — warm, talented, gracious spirited, and dedicated. It has been our privilege of sharing in the love and ministry of our Lord Jesus Christ with you.

During the time Mrs. Phillips was incapacitated by her accident, your visits, your cards, your providing meals touched us.

We have appreciated the opportunity of worshipping and leading worship in our lovely old church building. We have appreciated the spacious parsonage, and the many improvements that have been accomplished during our stay here.

We have appreciated the fine people here who have given leadership, not only in the church, but in the church at large — on district and conference levels — the leadership so many of you have given in civic and political life. We have appreciated the fine public school system in our county and the many members of our church so intimately associated with it.

There is a sadness in leaving — but it is tempered with the exciting prospect of new fields of service and with our gratitude for having served with such fine people.

Rev. & Mrs. H. Arthur Phillips, Jr.
June, 1974

Rev. H. A. Chester, Carthage Methodist Church
Rev. W.L. Wofford, First Baptist Church
Dr. W.S. Golden, First Presbyterian Church
(1944)

Those Who Have Gone Out to Serve

What does it say for a church to see one of its own accept a call to Christian ministry? Does it speak well of the church, spreading the word that here is a congregation which fosters in its youth the values of Christ? And if that is true for one, what must it mean for Carthage United Methodist Church, who has seen seven of its own accept the challenge of Christian ministry?

These questions lead us to a consideration of those individuals who have committed themselves through vows of ordination. We give thanks for the faithful witness of their lives in Christian vocations.

Leon Crawford Larkin

Rev. Leon Crawford Larkin was born in 1894 in Carthage, North Carolina. He was the son of James Vann and Lula Waddill Larkin. He joined the Methodist Church in 1906. As a youth in the Carthage Church, he accepted the responsibility of ringing the church bell.

He graduated from Carthage High School in 1913. He attended Trinity College (now Duke University) and Springfield College in Springfield, Massachusetts. He was admitted to the North Carolina Methodist Conference in 1918 and continued in active service until his retirement in 1960.

In addition to serving as pastor in several churches during his forty-two years in the North Carolina Conference, he served as a district superintendent of the

Rocky Mount district and also as superintendent of the Methodist Children's Home of Raleigh.

His last appointment before retiring was in Mt. Gilead in adjoining Montgomery County. After his retirement he moved to Lake Junaluska where he, at times, served several churchs in Haywood County as a supply pastor.

He was married to the former Fannie Hatch. They had one daughter, Mrs. Hugh B. Stokes, Jr. of Greensboro, North Carolina and two grandchildren.

He died May 31, 1971 at Lake Junaluska and is buried in Buffalo Church Cemetery in Sanford, North Carolina.

Gladys Watson

Rev. Leon C. Larkin (1894-1971)

Paul Henry Fields, Sr.

Rev. Paul Henry Fields, Sr. was born in Carthage, North Carolina February 1, 1899. He was the son of Robert Thomas and Mattie Muse Fields.

He graduated from Carthage High School and was soon married to Anna B. Morris. They were the parents of three children, Paul Henry Fields, Jr., deceased, Anne Fields Rouse (Mrs. D. E.) of Wilmington, North Carolina and Joseph Browning Fields, deceased. They also had seven grandchildren.

After working for a few years for the State Department of Education, Paul in the fall of 1923, with a wife and two children, entered Duke University (which until the next year was still Trinity College). He graduated Phi Beta Kappa in 1927 from the Duke Divinity School, thus at that time, being ordained in the Methodist Church.

He served the ministry forty-four years, two of which (1945-1947) were served in the U. S. Army as a Transport Chaplain aboard ship. During his ministry in North Carolina he served the following locations: 1927-1931 Jenkins Memorial, Raleigh: 1931-1934 Oxford Circuit (7 churches); 1934-1936 Grifton Methodist; 1936-1938 Jonesboro Circuit (3 churches); 1938-1940 Rosehill-Wallace (4 churches); 1940-1944 Rosemary Methodist, Roanoke Rapids; 1944-1945 Scotland Neck Methodist; 1947-1948 Southport Trinity Methodist; 1948-1950 Wesley Memorial, Wilmington; 1950-1971 retired to Greensboro, associate minister, College Place Methodist until his death.

Paul died April 7, 1971 and is buried beside his wife of fifty-one years in Westminster Gardens, Greensboro, North Carolina.

R. Clinton Fields

Gilbert Wesley Crutchfield

Rev. Gilbert Wesley Crutchfield was born in Carthage, North Carolina September 8, 1907. His parents were John Wesley and Bertie Irene Caviness Crutchfield.

Gilbert is a graduate of Carthage High School. He received an AB degree from Asbury College and a BD degree from Duke University. He was ordained a Methodist minister in 1943. He served as pastor of several churches during a thirty year period. For ten years after his retirement in 1972, he served as minister of visitation in the Garner United Methodist Church.

He commented that "the roots of forty years of ministry had their beginnings in the Carthage Methodist Church."

He now makes his home in Garner, North Carolina.

Gilbert Wesley Crutchfield

Rev. Gilbert W. Crutchfield

From Bell Ringer To Minister

It seems that ringing the bell for church was quite a treasured privilege for the youth in years gone by. The opportunity of ringing the bell was sometimes even used as a bartering factor.

The story has been told that when Gentry Womack (brother to "Rudy" and "Monk") was going to join the church, he was experiencing the problem of shyness when anticipating going down to the altar alone to join the church. It was also his Sunday to ring the bell. In his attempt to conquer his fear or alleviate it, he bargained with Gilbert Crutchfield. Gentry agreed to let Gilbert

ring the bell if he would go down to the altar with him to join the church. Gilbert and Gentry went together down to the altar and both joined the church that day.

Thornton Dixon Adams

Rev. Thornton Dixon Adams

Rev. Thornton Dixon Adams was born October 8, 1926 in Carthage, North Carolina. His parents were Eldon Shockley and Gladys West Dixon Adams. He attended Carthage High School, High Point College and Duke University. He served in the U. S. Army during World War II from 1945 to 1946.

He was licensed to preach in 1949 at a Quarterly Conference held in the Carthage Methodist Church. He was ordained Deacon September 24, 1954 and Elder September 23, 1956. He received a Masters in Theology in 1956 from Wesley Theological Seminary and also a Masters in Christian Education in 1969 from Candler School of Theology.

His appointments as a minister include the following: Draper First 1953; Baltimore-Relay 1954-56; Pinnacle 1956; Salem-Mt. Airy 1958; Lees Chapel-Greensboro 1961; Kings Mountain-Grace 1966; Atlanta-N. Decatur 1968; Sharon Boiling Springs 1969; Hickory-First Assoc. 1973; Charlotte-Moores Chapel-Steeleberry 1982; Conover-First 1984.

In 1954 he married Margery Jane Funk. She received her BS Degree in Nursing at Johns Hopkins University and her Masters in Nursing Education from Emory University. She is presently Vice President, Patient Services, Catawba Memorial Hospital in Hickory, North Carolina.

They are the parents of three children: Thornton Dixon Adams, Jr., Rodger Lee Adams and Neil Smith Adams.

He now holds the following religious positions: District Director Golden Cross; Secretary-Treasurer Statesville District Ministers; Conference Board Health and Welfare.

In the past he has held the following: four years, Board of Social Concerns; eight years, Assistant Statistician for the Conference and two years as Associate Statistician.

His current non-church activities include local hospital adjunct chaplain, Board of Directors, Hickory Kiwanis, Mason, Shriner and member Oasis Temple Clown Unit.

Former non-church activities were Hickory Police Department volunteer chaplain and building team to Bolivia.

Among his special interests or hobbies are: amateur magician, bee keeper, ham radio, fishing and sourdough bread making. He has been making sourdough bread three times a week for over six years. He likes to take bread to the people he visits.

In conclusion, Dixon stated that he has many fond memories of the people in Carthage and had many good times growing up in the church. He amusingly related, that at prayer meeting one night in the old log cabin at the church, Rev. Durham asked him what hymn he would like to sing. He said, "Let's sing, 'The Old Ragged Rugs." Needless to say, Rev. Durham never let him forget that night.

Thornton Dixon Adams

William D. Sabiston, III

Rev. William D. Sabiston, III

Rev. William D. Sabiston, III is the son of the late Mr. and Mrs. William D. Sabiston, Jr. from Carthage, North Carolina.

Rev. Sabiston was ordained deacon in 1963 and elder in 1965.

He has served the following locations in the North Carolina Conference:

1963	Bethlehem-Shady Grove
1964	St. Andrews, Gardner
1968	Garber, New Bern
1973	Wallace
1976	Epworth, Durham

1981 Fairmont, Raleigh
1984 Conference COM staff (camping and children)
1984 Trinity, Troy

George Alexander Thomas

Mr. George Thomas, father of Rev. George Alexander Thomas

Rev. George Alexander (Sandy) Thomas is the son of the late Mr. George P. and Mrs. Zora Lee Frye Thomas of Carthage, North Carolina.

After graduating from Carthage High School, "Sandy" attended the University of North Carolina in Chapel Hill. Later he attended Princeton Theological Seminary in Princeton, New Jersey. Afterwards he was ordained a minister in the Presbyterian church.

For some time he served a Presbyterian church in the Raleigh, North Carolina area. He is presently associated with Peace College, Raleigh, as Professor of Biblical literature.

Laverne Blue Womack, Jr.

Rev. Laverne B. Womack, Jr.

Rev. Laverne Blue Womack, Jr. ("Verne") was born in Carthage, North Carolina October 11, 1947. He is the son of Laverne Blue and Emma Muse Burns Womack, Sr. He joined the Carthage United Methodist Church in 1957.

Verne graduated from Union Pines High School in 1966 after which he attended Hargrave Military Academy for a year of pre-college study. Still undecided about the choice of a career, he entered the dry cleaning business with his father at Monk's Cleaners in Carthage.

In March of 1970 he married Patricia Seabolt, daughter of Mr. and Mrs. Paul C. Seabolt who were residents of Carthage at that time and also members of the local Methodist Church.

The following September, Verne enrolled at Sandhills Community College to pursue a degree in business administration. It was during this period that he yielded to the call to the ministry and transferred to Methodist College in Fayetteville, North Carolina, where he was graduated in 1974 with a B.A. Degree in Religion. His wife graduated at the same time with a degree in sociology.

Verne and Pat moved to Atlanta where Verne continued his study for the ministry at Candler School of Theology at Emory University. Attending graduate school and working part time proved to be a real challenge, but his determination was rewarded when he received his Master of Divinity Degree the next spring. He became an Ordained Elder in the United Methodist Church in June of 1980.

Two sons were born to Verne and Pat: Marcus Carroll on December 27, 1975, and Aaron Christopher on June 23, 1979. However, a year or so later, Verne and Pat decided to go their separate ways.

In 1982 Verne was married to Leslie Ann Castle, a native Pennsylvanian who had migrated south and was serving as Program Coordinator at Trinity United Methodist Church in Wilmington. Leslie is a graduate of the University of Pittsburg. She also received a Master of Divinity Degree from United Theological Seminary in Dayton, Ohio. In 1981 she was consecrated as a diaconal minister and certified in religious education. She has held positions in Elizabeth City, Wilmington, and Raleigh. She presently serves as chairperson of the Conference Council on Children's Ministries.

Verne has held charges in Bynum, Harrellsville, Rocky Mount, Burlington and Norlina. He has just been assigned by the 1987 conference to the Vanceboro Circuit.

In recalling some of the names of "good folks" who have specially nurtured my growth, the following come to mind: Pauline Myrick who taught many of the Sunday School classes I attended. She has contributed much to the way of life for many young people in the church, and in the Moore Co. schools. T. Roy and Maude Phillips, gave untiringly their witness to Jesus Christ in the area of youth ministries and laity programs. Their guidance in my life set my eyes upon

the joy of living the Christian lifestyle. W. B. Davis — whose constant work with various programs in the church, including youth Sunday School class and United Methodist Men, will continue to be a flame that shines for all that is fair, good and glorious in the light of Christ's teachings.

Another aspect, which is totally selfish but rightly so, concerns the basic Christian foundation of life given and still being given to me by my parents. Their untiring work for the Lord has brought the value of "life in and with Christ" to me and others. They, in my eyes, truly live as the Christ has taught us to live. Along with the others mentioned above, their goal was and will continue to be the best for the church and its existence within the Christian community.

I have two outstanding memories of Carthage United Methodist Church: (1) singing in the choir for many years and (2) experiencing my "call to the ministry" with the people in the church and preaching my first real sermon from that pulpit.

My two favorite ministers are the Reverend Paul Wendell Boone and the Reverend H. Arthur Phillips, Jr. They were the guiding forces for advice and strength in answering my call to the ministry."

Laverne Blue Womack, Jr.

Epilogue

To every thing there is a season and a time to every purpose under heaven:

A time to be born and a time to die;

a time to plant and a time to pluck up that which is planted;

A time to kill and a time to heal;

a time to break down and a time to build up;

A time to weep and a time to laugh;

a time to mourn and a time to dance;

A time to cast away stones and a time to gather stones together;

a time to embrace and a time to refrain from embracing;

A time to get and a time to lose;

a time to keep and a time to cast away;

A time to rend and a time to sew;

a time to keep silence and a time to speak;

A time to love and a time to hate;

a time of war and a time of peace.

Ecclesiastes 3: 1-8

Editors' Notes

Standing before Bishop Robert M. Blackburn eleven years ago, I promised, as a newly ordained elder, to serve faithfully the people to whom I was sent. I have discovered that this promise carries with it obligations and opportunities of which I never dreamed. Never did I think that faithful service would include editing a book. But in the unexpected have I found the greatest pleasures of ministry.

Unexpected pleasures, it seems, have been the hallmark of my stay in Carthage. Who would have thought that right here in our county seat I would find my wife and discover two boys who would become my sons. By what right might I expect the appreciation and support for my work as pastor? Or how could I anticipate the spirit of co-operation that has strengthened our church spiritually and allowed for the physical renovation recently completed?

The Methodists of Carthage: 1837-1987 is an attempt to express my gratitude for the friendship and support I have received from Carthage United Methodist Church and the people of Carthage. Its story is your story. My happiness lies in the sharing of the story as we celebrate 150 years of Christian service in this community.

In conclusion, I wish to thank my wife, Carol, along with Donny and Eric for their patience, re-assurance and, perhaps I should add, tolerance of my working habits. A debt of gratitude is due Emma Paschal, without whom there would be no book of church history.

May the spirit of our history challenge us as we commit ourselves to Jesus Christ in this present age.

Marshall R. Old

When one's mind is so filled with so many thoughts, it is difficult to adequately express feelings in a few words. What a wonderful and exciting experience this endeavor has been!

I feel that I have come to know and to love many dedicated and loyal persons of the past. There is a compassionate feeling of pride, respect, and admiration for so many who have done so much to create the accumulative heritage left as stepping stones for each generation.

A deep sense of gratitude is felt as I think of all of those who have been so cooperative and helpful by sharing their memories, their stories, their mementoes and their gifts. Thus we, the living, are helping to add our contribution to the heritage which will belong to the Carthage United Methodist Church of tomorrow.

I only hope that others, as they read and look at these pages, may realize, at least, just a part of the inspiration, the strengthening of faith, and the challenge to do more that has been my experience.

To Marshall, I will say how much I have enjoyed this work and how much I appreciate the guidance, leadership, knowledge, and ability displayed. Our church will ever be grateful to you.

Emma P. Paschal

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